

# THE TWO WORLDS.

No. 357.—VOL. VII. REGISTERED AS A NEWSPAPER. FRIDAY, SEPTEMBER 14, 1894. PRICE ONE PENNY

## THE FAILURES OF THE PAST AND THE HOPES OF THE PRESENT.

[We have much pleasure in presenting the following notes of a lecture delivered by the controls of Mr. J. J. Morse at the Spiritual Hall, High-street, Marylebone, last Christmas Eve. As will be seen by the title and substance of the discourse, its appropriateness is in no way impaired by its being published so long after it was delivered. The delay arises from the fact that the friend to whose kindness we are indebted for reporting the lecture has had to perform the work in the odd moments of a very scanty leisure. The invisible workers associated with Mr. Morse's mediumship can take some very lofty flights. For powerful, lucid, and fluent oratory "Tien" has few equals, but in the subjoined address he has cast his ideas in a simple, almost colloquial form that cannot fail to be appreciated by those to whom the more scholarly phases of his eloquence do not strongly appeal.—ED. T. W.]

AFTER the customary invocation the lecturer said:—Man ever stands between the yesterday that has gone and the to-morrow that is to come—always existing in the everlasting now; but from time to time he takes pause, looks backwards along the road he has travelled, counts up such gains and losses as may be his, strives to strike the balance of the account, and then, inspired with hope or fear as the case may be, according as the balance stands, he looks towards the future. It is said the past has gone, the future is to come, the present alone is man's, and yet in that brief present how many hopes and fears are bound up within the narrow compass of one poor human life. God's greatness thrills alike in every human breast; time's eternal tides rise and fall in every human life, and the infinite relationships that men sustain to the great realities of being make man, all puny as he seems, actor and inheritor of the illimitable possibilities and unfoldments of eternal God himself. It seems, therefore, somewhat curious that this creature, possessed of such a divine heritage, can in any sense be associated with the word failure. One would naturally suppose that of himself he has but outworked, as he needs must, the high destiny that is part and parcel of his life, and yet if you are pessimistically inclined, and look across the plane of human history, you will see much that will convey to your mind the thought that man has failed many times, and to predicate such a divine nature in him seems but ill to accord with such painful failures as strew the path of human progress. Mean, miserable, vile, this child of God seems to be when looked at from one point of view. The tree of life may be laden with the fruits of human experience, as with ruddy apples, but gazing on the weeds that flourish around the tree trunk you shake your head and fail to see the ripened fruit growing above you. And yet, while in the larger sense and the deeper philosophy there never has been, there never *can* be, a failure in human life, in any world or in any universe, unless you imply that God is too weak to lead to their appointed issues the things he has founded, looked at with short-sighted human vision, there are many failures strewn with their wreckage the path of the past.

The man who is filled with the pride of progress estimates the present as the greatest and best period the world has ever reached, and consequently falls into an egregious error. Such a man is it who will talk to you of the failures of the past. Poor little human mite burrowing into the rind of the cheese, and judging of it by the flavour of the rind! As we have said there can be no failures, for though the good of the present time is so eminently good, and has so sweet a flavour in your mouths, it would have been rank poison to the ages of the long ago. Man can assimilate circumstances only as he is prepared for the assimilation. The child cannot be nurtured on the food of the grown man; the babe would be killed by sheer starvation if fed on the same kind of food the mother herself requires. So when you go back in human history, if you go deeply enough into the problem, you will find the morality of social

conditions was much inferior to what it is at present, and as the civilisation of to-day in its concreteness represents the sum of the general development of civilised peoples, so did the civilisation of bygone ages in its concrete form equally represent the conditions obtaining at that distant period. To-day they would be impossible. The man does not go back to the milk of his babyhood—the world does not go back to the fashions of its past.

The failures of the past, however, may be very distinctly traced. There are two striking lines that disclose themselves. The first is that men conceived it their duty to live altogether for the world to come on the one side, which was offset on the other side, that it was the duty of men to live altogether for this world, and the Epicurean school with its philosophy of "One world at a time," "Let us live by the way," "Let us eat, drink, sleep, and be merry, for to-morrow we die," has its reproduction in the present age. That other cry of the bigoted and fanatical ascetic, "Thou shalt live for the life to come, and deny thy vile body its pleasures," also has its counterpart in this good year of grace. Bigoted it always has been. Just as bigoted in its direction as is that other cry of worldliness, and you will discover that this sensual Epicureanism is as cruel as is that bigoted asceticism. It is within history—which has a very long and tenacious memory, by the way—that men have burned and tortured, hanged, maimed and killed their fellows in a variety of cruel ways, not because their victims would not live for the world to come, but would not live for that world in the way that those who had power demanded that they should; while those who looked towards this world for its pleasures and physical gratification have not scrupled to destroy the health, strength, and lives of others to gratify their own pleasures. It may be a very far cry from a Roman Emperor and nobles who sacrificed the common people and poured out blood like water that their own magnificence and selfish pleasure might be ministered to, to the Whitechapel sweater, but they are of the same family. One in heart and purpose, each determined to make the best of this world, no matter whose blood stains the arena.

Extremes are always dangerous; safety lies in the middle course between both worlds, for man while he treads one is on his way to the other.

Your Saducee, who doubts, disputes, denies all that your Pharisee believes in and preaches, regards the theological view of the future life with something akin to contempt. "For," says he, "if one is to go to heaven with these burning, racking, torturing sons of God, one would feel even in heaven a great deal more like strangling them than sitting by their side; therefore as they preach a good and loving God, their ways are hardly like to commend them to the favour of such a Deity, and all their fine talk is evidently vain and delusive." And as these good people knew nothing else but the distorted immortality they doubted, and as there was then no good genius available to point them to the facts of immortality, these people easily contracted the habit of saying "There is no proof," and grew into a sublime conviction that life is all and death is the end, and all the tales of the priest were to them fables that fools believe and wise men reject. Excess of zeal for God and immortality stamps out a belief in both. The materialism of the day is the immediate and direct outcome of the revolt of the world against the heathenish doctrines of the powerful Christian Church of the past. The substitution of authority for truth has been a most woeful thing: it matters not whether it be the authority of the crowned king, of the mitred bishop, or the belted earl. It was authority, and expressed itself in questionable terminology to the effect that you should be content with the sphere in which it had pleased God to place



you, and submit to your pastors and masters and those placed in authority over you. If they were placed by the Lord (it may be remarked), then the Lord must have different ideas as to who are best fitted to exercise authority than a great many people have in this world. Authority not only became a power to rule the conduct of the people: it soon became a power to rule their consciences. Slavery of the body has been rebelled against and cast off, but there is a deeper and more condemnable slavery—that of the mind, and when the opinions of one set of men are made to constitute the authority under which the consciences of another set of men are to be ruled an infinitely worse and more dangerous slavery than that of the body is set up.

Empires have been founded upon it, churches established upon it, science, art and philosophy have been stifled because of it, and the world has been robbed by it of inestimable benefits. These were failures in their time only because those who opposed them could not realise them and those who wanted them had not become strong enough to gain them, for disguise it as one may the history of the race has been one continued and ever persistent struggle between the weak and the strong, and when the world was strong enough to overthrow authority and enthrone truth, the idol was dethroned and God placed on the pedestal. Authority, however, is not dead. You have had a somewhat remarkable illustration of that in connection with this movement of yours. There are a certain number of our good friends and fellow-pilgrims who have thought that the authority of unknown and invisible dwellers in mountain fastnesses would have a great deal more value for the regulation of human life and conduct and the solution of the problem of a future life than the actual communication of the truth itself by the very people who live in that life. The reign of authority is brief in these days; reason and judgment and intelligence rise in revolt at the wholesale manacling of the necks of men with the shackles of the past, and there are a good many signs and tokens that this new form of the domination of authority *versus* truth is disintegrating by reason of its own internal rottenness, and these chains gathered from the charnel house of antiquity, made bright with a little of the polish of modern ideas, are beginning to snap, while those who have been bound by them will marvel that they could ever have been so foolish as to submit to the fetters. Authority, however, runs rampant in other directions; it exercises a more potent sway upon your lives than is apparent to a casual observer. When it rules a nation, bolsters a State or a Church, a creed or a doctrine, you may depend upon it the insecurity of the foundation will ultimately be made manifest, and the overturning of whatever has been erected on that foundation is merely a question of time.

D. G.

*To be concluded.*

## THE DEVIL OF GLENLUCE.

By EDINA.

THE domestic annals of Scotland during the sixteenth and seventeenth centuries teem with stories regarding witchcraft, and many cases are there recorded of the trial and execution of large numbers of people of both sexes for alleged dealings with the Evil One. A goodly number of the persons then tried and condemned to an ignominious and cruel death were undoubtedly possessed of strong mediumistic and healing power—seers, seeresses, and magnetic healers of a bygone era,—but who were themselves quite unable to account for the supernatural gifts they possessed, and, like their ignorant and bigoted persecutors, often deemed themselves possessed by the Devil. The clergy of that period were to a large extent responsible for the numerous persecutions and trials for witchcraft which stain the domestic annals of the northern kingdom, and whether as persecutors, judges ecclesiastical, or informers, will go down to posterity as the authors of many cruel, false, and senseless charges against persons for trafficking with Satan, followed, in most instances, by the ignominious death of the victims at the stake or on the scaffold. One of the most curious episodes of the seventeenth century (fortunately unassociated with criminal prosecution) is the story of the "Devil of Glenluce," which I will shortly endeavour to summarise for the benefit of your readers.

In the year 1654 a poor weaver in Glenluce, named Campbell, had, it appears, given great offence to one of these mendicants, or "sturdy beggars," who then perambulated the country in search of alms. This beggar was named Agnew, and is described as a "most wicked and avowed Atheist," for which he was afterwards hanged at Dumfries. Agnew had been heard to utter wild threats against the weaver, and shortly thereafter, whether during the mendicant's life or after his execution it does not appear, the family began to be annoyed by whistling noises and petty acts of mischief, such as the mislaying and destroying of small articles and the throwing of stones and peats (fuel), all by unseen hands. Their bedclothes were also frequently drawn from off them as they lay in bed. The neighbours were communicated with, and at their suggestion Campbell sent away his children from the house, and the abnormal manifestations at once ceased. After a time the family returned, all except one of the sons named "Tom." There was still no recurrence of the incidents; but as soon as "Tom" returned the manifestations resumed. Tom was then sent away; but the annoyances still continued. "Tom" then stated, in reply to some inquiries, that he had heard a voice from the unseen telling him not to go home, and having disregarded the warning and returned to his father's house, he was "sore abused," and once more driven away. These occurrences began in the month of November, 1634, and in February of the following year the family declared they began to hear a voice speak to them, but could not tell whence it came, and ultimately they became so familiar with the "foul thief" as to be able to converse quite freely with him, although they were never privileged to behold his face and form.

In process of time these strange occurrences reached the ears of the parish clergyman, who, accompanied with several gentlemen of position in the district, visited the weaver's house, and the following is the account given of what took place there. At their first coming in the Devil said, "Quám literarum is good Latin." (These are the first words of Latin rudiments which scholars are taught when they go to the Grammar school). The Devil cries again, "A Dog." The minister, thinking the Devil had spoken it to him, said, "He took it not ill to be reviled by Satan, since his Master had trodden that path before him." Answered Satan, "It was not you, sir, I spoke to, I meant the dog there, for there was a dog standing behind their backs. This passing, they all went to prayer, which being ended they heard a voice speaking out of the ground from under the bed in the proper county dialect, which he did counterfeit exactly, saying, 'Would you know the witches of Glenluce? I will tell you them.' And so related four or five persons names, who went under a bad report. The weaver then told the company that one of these persons was dead long ago. The Devil answered and said, 'It is true she is dead long ago, but her spirit is living with us in this world.' The minister replied, saying though it is not convenient to speak to such an excommunicated and intercommunicated person, 'The Lord rebuke thee, Satan, and put thee to silence; we are not to receive information from thee, whatsoever name any person goes under; thou art seeking but to seduce this family; Satan's kingdom is not divided against itself.' Prayer then went up for some time, during which there was silence, except one fearful yell at a distance. Then the Devil, it is stated, began to threaten and terrify the lad Tom, who had come back to his home that day with the minister, and cried out to him that if he (Tom) did not depart out of the house he would set all on fire, to which the minister replied, 'The Lord will preserve the house and the lad, too, seeing he is one of the family, and has God's consent to stay in it.' The fiend then cried out, 'He shall not get liberty to tarry. He was once put out already, and shall not abide here, though I should pursue him to the end of the world.' The minister then replied, 'The Lord will stop thy malice against him.'"

Thereafter some further conversation ensued between the cleric and the unseen personage, in the course of which the voice stated that he was "an evil spirit come from the bottomless pit to vex this house, and that Satan was his father; then there appeared a naked hand and arm from the elbow down beating the floor till the house did shake again. This the minister attested, and also certified that at the appearance of this hand and



arm he heard the voice of the unseen one saying, 'Saw you that? It was not my hand. It was my father's. My hand is more black in the loof (palm).'

The whole of the above incidents which are fully detailed in that curious book, "Satan's invisible world discovered," and which are chiefly stated to rest on the authority of a member of the weaver's household who had afterwards gone to study at Glasgow University, are pregnant with suggestion to us Spiritualists of the nineteenth century. Assuming that even a portion of the narrative is correct, it discloses several phases of modern Spiritualism such as transference of objects or their total removal by unseen agency, speaking with the direct voice, and the materialisation of a hand and arm, and which were not only capable of creating a loud noise, but also able to shake the house. The clerical influence seems to have been powerless to quench this mischievous spirit, who appears to have practically put the minister at defiance. It may plausibly be argued that the voice might have been that of one of the persons in the household who possessed the power of ventriloquism, and for purposes of annoyance or mischief used the gift; but that view hardly coincides with the remaining occurrences, such as the movement of objects and partial materialisation; and on the whole the correct view seems to be, that, on the assumption that the occurrences stated did take place, they were due to unseen agency, and were in fact a "sudden eruption" of psychic force in an age when all abnormal manifestations of this kind were said to be the work of the Devil.

The record is silent regarding the duration of these occurrences, and in particular it is not stated how long after the "exorcism" of the clergymen they continued to annoy the household of this unfortunate weaver. How these abnormal manifestations were laid at the door of the sturdy Beggar Agnew, who paid the penalty for his atheism on the scaffold at Dumfries, is also involved in mystery. Probably on their first occurrence the weaver may have remembered that the beggar had a heavy grudge against him, and in view of his religious opinions, or rather want of them, and of his presumed intimacy with the evil one, the weaver had simply laid the charge at his door if alive, and against his evil spirit if he had by this time passed over. The whole narrative gives one a clear idea of the gross ignorance of our forefathers regarding psychic phenomena, and their strong belief in witchcraft and the omnipotent power of the evil one.

## MEDIUMS AND THE LAW.

*Concluded from page 425.*

We know to our cost that presiding magistrates and judges are apt to decide according to what Mr. Flowers called "the known course of nature," whereas they know very little about what they so describe, and nothing whatever about that particular course pursued by the phenomena called spiritual. A man may be as honest and honourable as you please; if he be ignorant he is bound to go wrong. And persons who administer this law, itself unjustly wrested so as to apply to what the legislature never contemplated, are absolutely ignorant of and unable to adjudicate upon the subject.

Is it not plain that it must be so? The longest experience, the most careful investigation, the keenest and subtlest insight do but qualify their possessors to affirm that he is not yet acquainted with more than the rudiments of spiritual science. Before the fleeting phenomena that mock and elude his grasp he is forced to confess himself bewildered and astonished. That which to-day seemed clear as sunlight is to-morrow illusory and shifting. The theory of one hour is chased by the phantom of the next. He is wisest who admits that he knows least. Confronted with the deepest problems of life and mind, face to face with the mysteries of LIFE, but seeing them only through a glass darkly, as the blind man when his visual powers were returning saw his fellow-men "as trees walking," it is the part of a wise man to bow his head and maintain a modest silence.

Yet into some circle room, when the profoundest of these mysteries are being presented, there rushes some shallow sciolist, some dogmatic scientist wise in his own conceit, and hales the medium off to be prosecuted as a

vagrant, under an Act that never contemplated his existence, before a magistrate who never spent five minutes in trying to understand what it is all about, who has heard vague rumours about vulgar Spiritualism, and who, with a stern sense of justice, grimly desirous to crush an unpopular thing that may give trouble, decides 'according to the known course of nature.' Can anything be a more grotesque parody of justice, a more beautiful illustration of how *not* to do it?

I say that such a state of things in this age that we are fond of calling, without sufficient cause, an age of enlightenment, is a scandalous disgrace; and I protest against it in the name of justice outraged by such a parody and a sham.

### HONESTY NO PROTECTION.

Note this, too. There is no word in this Act about fraud. The mere pretence and profession of, for instance, the possession of clairvoyant faculties is enough. The medium may be, we will assume, that he is, an honest man, honestly using his spiritual gifts. He may be pure in the sight of God and man. He may be a philanthropist who uses his gifts without fee or reward for the benefit of humanity. No matter; he is contrary to 'the known course of nature,'—off with him to three months' imprisonment with hard labour! God made him a medium; the Law makes him a rogue and a criminal. What a detestable blot on the statute-book of a free country!

### THREE MONTHS!

Three months! Why, a free and enlightened Briton may pound his wife into a jelly, or kick her till her own mother would not know her disfigured form, for a far more trifling penalty. The vivisectionist may have a State licence to commit what are too often acts of gross cruelty on unoffending animals who cannot protest against his hacking and hewing, in hope that he may discover some means of alleviating one of the "ills that flesh is heir to;" but the Spiritualist may not study the nature of his own soul, the evidences of his immortality, the whence and whither of his spirit. He is contrary to "the known course of nature," this medium. Give him three months, and be done with him.

"Know thyself," is the wise man's advice. You shan't, says the law, or I'll give you a vagabond's three months.

Yes, the vivisectionist may take out his licence from Government to study the maladies of the human body by the vicarious method of experimenting on the dog or the rabbit, but would he know of the deeper mysteries of his own nature, or probe his chance of future life when his fleshly body is dead and done with, he is debarred from the pursuit of that highest of all forms of human knowledge. No licence will be granted there. Were it so, we might apply to Government—the Excise is, I believe, the department that has to do with spirits—for a licence to deal in these occult matters. We might purchase the privilege of putting over our door, after the manner of the little drunkeries that adorn our happy villages, "Licensed to deal with spirits, to be investigated on the premises. Dealers in all kinds of mediums." That would be a truly attractive advertisement.

### IV.—THE ACT OF GEORGE II.

One more engine for stamping out the medium remains to be noticed. There is an Act (9 Geo. II., c. 5) which, after repealing one of the old witchcraft enactments, provides that "any person who shall pretend to exercise or use any kind of witchcraft, sorcery, enchantments, or conjuration, or undertake to tell fortunes, or pretend by his or her skill or knowledge in any occult or crafty science, to discover in what manner any goods or chattels, supposed to have been stolen or lost, may be found . . . shall for every such offence suffer imprisonment by the space of one whole year without bail."

He is further to stand in the pillory, and find sureties for good behaviour. The pillory is abolished, but the rest remains in force. To put the matter plainly, every medium, every time he sits for spiritual manifestations, if this Act were made, as doubtless it would be, to apply to him, is liable to a year's imprisonment for each act of his mediumship.

You will not fail to observe that it is the medium who in all cases is the scapegoat. He is the "elusive wild beast" of Professor Lankester.



## REFORM OF THE LAW.

I have now set before you such a popular statement respecting the condition of the law as will, I hope, make clear what the medium has to fear. I look to the information of public opinion, to the dissipation of prejudice, and to the dissemination of truth, as the most potent engines that we can use. Men know too much already to swallow the crude generalisations that ignorance put forth, or to acquiesce in the stamping out process so airily suggested. If we *must* wait, we can afford to do so; for time is long, and the world moves on, and away from the tactics of persecution. But we will wait no longer than we must, and spare no effort to undo an injury and a wrong, of which English justice should be thoroughly ashamed.

## PERSECUTION IS A BLUNDER.

For these tactics *are* those of persecution, however skilfully those who resort to them may veil that fact. They, or something like them, have been the Egyptian midwives who have sought to strangle the man-child of New Truth whenever he has been born into this purblind world: and they have consistently failed, for it has invariably "multiplied and waxed very mightily," as the Hebrew children did. They tried it when, in days long gone by, they visited the penalties of the accursed Inquisition on Galileo. They have tried it whenever and wherever orthodox belief, whether scientific or theologic, has been assailed. They visited it on Elliotson for his belief in mesmerism, and they tried it on geology when it contradicted the myths of Genesis. They have howled round Darwin, and they will continue to give forth inarticulate remonstrance against any infringement of what they regarded as their patent for a monopoly of Truth. And what is the result? Galileo's Truth is unquestioned now; these same smiling persecutors of mediums will tell you that mesmerism is one of the explanations of the Spiritualism they denounce; geology has triumphed over Genesis: and Darwin is enthroned secure on the pedestal of science, while Huxley at the Royal Institution offers incense as attendant High Priest.

The old story repeats itself. Spiritualism will take care of itself. If it be true—that is the real point, and we know that it is a great, an eternal verity—it too will "multiply and wax very mightily," and will in the end prevail.

M. A. OXON.

## WHAT SHALL BECOME OF SPIRITUALISTS?

BY A. B. FRENCH.

(Concluded from page 422.)

THE condition of the religious world is easily seen. Man by nature is a spiritual being. Man, devoutly and intensely religious, stands to-day, amid the wreck and ruin of old faiths and creeds, asking for the sunlight of a spiritual religion. *Shall this soul prayer go unanswered?* No, it cannot. Out of the soul depths of the Infinite Love the fadeless beams of this prayed-for light will come. Demand and supply are co-equal in the order of nature. This is

## A CRITICAL HOUR

for the Spiritualist because of the great demand now everywhere felt. It is also a critical hour because opposition to our facts has ceased. Wild as my statement may seem, I aver that opposition in certain stages is the steam in the boiler of success. Our danger to-day is not that we are opposed, but rather in the fact that *opposition has ceased*. It does not arise because we are the advocates of an unpopular cause, but from the fact that our facts are already accepted. What fact have we to-day that our neighbours do not almost universally concede and in many instances prize sacredly as we do? Do you believe in clairvoyance? The educated in the Church also believe it. Do you believe the Rochester rappings were produced by spiritual beings? A large percentage of the Church also believe it. Do you believe that ever and anon we catch gleams of life from the immortal shores in premonitions, dreams, impressions, trance, and by divers and sundry ways? The Church also believes it, and in many instances openly advocates it. If we except to-day a small percentage of Materialists in the Church, and quite as large a percentage who are training in the ranks of Spiritualists, and also the large and rapidly concentrating army of materialists, atheists, and sceptics generally, the world has accepted Spiritualism.

The busy world will not rest here. A new temple must be reared; one large enough to take in every foot-sore pilgrim who treads life's dusty highways; one so high its tower shall touch the farthest star; one so beautiful the gods shall delight to gaze upon its frescoed walls.

## WHERE ARE THE BUILDERS?

Shall we find them among that large class of Spiritualists who, having gratified a selfish curiosity in these facts, now sit down in inglorious ease? Shall we find them among another large class who only delight in beating their neighbour's dead dog to show their revenge on an intolerant church and priesthood? Can we hope to obtain them among a third class who only desire phenomenalism? This class of men and women enjoy eating a fallen apple, but have no interest in the law by which it falls, or in the generous nature that has produced it.

Let me emphasise still more: *The era of negation has past.* The world desires to know what we believe. You might as well attempt to resuscitate a starving man on icicles as to feed the spirit of the age on cold negations and barren platitudes. *We cannot hold a thoughtful audience by finding fault with the past or condemning the present.* The world will not long listen to our condemnation of the work of others if we do nothing ourselves. Moreover, we have no greater claims upon the facts of Spiritualism than others. We have no letters patent upon a truth old as mankind; nor am I so conceited as to think we are of all beings the most lovely in the sight of heaven. If we are I greatly mistake the taste of the angels. Let us not flatter ourselves the work will stop if we are either incapable or unwilling to do it. *When we stop other hands will build forward.* If we refuse to go the spirit of the age will go forward without us. *Growth is the only unlimited ticket on the thoroughfare of progress.* When we stop growing we begin to die. *Shall we now go forward and carry the headlight of this*

## CONSTRUCTIVE WORK,

or shall others reap where we have sown?

Great as is the responsibility upon the Spiritualists at large, still greater and graver is the situation for the medium and public advocate. Those who have gifts of any value must enlarge and perfect them. This requires care, culture, and a spirit of sacrifice. I can see no reason why these favoured ones should not adorn these gifts, with every personal grace and charm. I cannot believe stupid ignorance the best soil for angelic influx, nor do I believe the want of personal worth is a necessary trade mark in any phase of mediumship. If we fail here others will give it the conditions we refuse.

Equally ominous is the hour for those who publicly advocate the claims of Spiritualism. When the people go to a lecture they expect to hear something, and we must be able to meet the demands of the public if we would have recognition from this restless age. To be builders in the new era now dawning, *we must be thinkers, or gain the inspiration of those who think.* We should have a definite idea of the magnitude of the temple upon which we work. We should know the construction of its several parts, and we should also form an idea of the completed structure wherein the nations shall worship.

This work in my judgment is twofold: First, Man's spiritual nature must be scientifically demonstrated. This calls for scientific thought. It asks

## FOR A CLASSIFICATION.

of all the facts of occult science. It enjoins upon the builder a revelation of the laws by which such facts are possible in human experience. The world's magical side must be explored. Man's wildest dreams are to be interpreted. The line of demarcation is to be drawn between the projected images of man's over-heated brain and the undying camp fires which burn on the hither side of Death's swollen stream. Facts must be separated from fiction. The occult forces within us and the spiritual powers beyond us are all to be analysed. Who shall gauge and inspect them? Anxious millions are waiting for a spiritual science built upon the eternal granite of man's spirituality. *Where are the builders?* Some are toiling on this temple. All hail to their labours. Wherever these builders are to-day I would drop upon their path a blessing. Others sit in stupid ignorance; they do not seek knowledge. They even boast of the emptiness of their heads and the fulness of their stomachs.



They seem to imagine stupidity and ignorance are the wings by which men and women rise into fame and history. Others gracefully tell us the spirits will do it all, and I commend such to the Church where Jesus is invoked to do the work they have neither the energy nor ability to accomplish. Let us remember this science will be established either with or without us. Science is cold and sceptical to-day, but she will have the warm blood and sweet faith of a child to-morrow. The children are to-day born who will see the spotless banner of science wave from the dome of the world's church, kissed by the bland breezes which come from the embowered highlands of the immortal life. Science has already started on the road to her spiritual coronation. The realms of the invisible will be explored. We shall soon climb, with the torch of science in our hands, up the rugged steep of the immortal hills, whence we can behold on their far summit the open gates of the eternal city.

Second. The foregleams of the world's religion already begin to light the sky. *Our year of jubilee is surely coming.* The earth's martyrs, avatars, apostles and Christs have not died in vain. *It will be a religion of heart as well as of head*; a religion which will draw mankind together rather than pull them apart. This religion will not freeze out the pulpit with intellectual giants and spiritual dwarfs, nor will it want culture and power. It will be a

#### UNIVERSAL AND SPIRITUAL RELIGION,

one that will consecrate *all days, all books, all places, and all labour.* Where are the builders? Who shall lead the oppressed Israel of many lands to this fair Canaan of their hopes? Who shall part with the magic rod of wisdom the blood-red waters of hoary theologies, for their tired feet to cross? Who shall hold out the beacon light of universal inspiration to aid these tempest-tossed mariners to a peaceful harbour? Are you and I too weak and selfish to do it? If we are, God and the angels will raise up others to succeed us. The mantle will be stripped from our shoulders, and fall upon the shoulders of these coming Joshuas.

The world is to-day waiting, watching and praying for the religious philologist, who will come to-morrow, and weave from the broken threads of the now scattered races the religion of the future. Out of the ruins of special faiths the new must come. It will not rise by magic, beautiful and complete in a day. It will not spring from the ashes of the world's creeds as Minerva sprang from the brain of Jupiter. This temple will be built by chosen workmen who have heads and hands strong enough for the work. Its materials will be gathered in many lands, and its structure will combine the architecture of many ages. In the council chambers where the designs of this vast temple are drawn, sit in solemn meditation the arisen heroes, philanthropists and saviours of many worlds. Already the unseen chords of a divine magnetism are drawing hither the engineer corps to survey the ground. They are the advance guard in science and religion. When this temple shall be completed, science and religion will be the two brazen pillars upon which the eternal arch will be reared. At its altar, lit with the sun of righteousness, they will be forever united. This temple will never fall; it cannot decay. The avenging tread of this world's earthquakes will not shake it, and the black wing of the centuries will flash over it in vain, while the uncounted years, as they shall drop from times eternal urn, will each plant a diamond on its fadeless walls; and when a thousand ages shall have rolled away, it will glisten in the beams of a never setting sun.

**A REMEDY FOR SMALLPOX.**—The vaccinating crew are now very busy, the smallpox having made its appearance in a healthy and respectable neighbourhood. If the people knew what the cowpock is they would have no more of it. The smallpox is a natural disease of the camel; the attendants take it and it spreads among the people. The remedy to prevent or cure it is one ounce of cream of tartar and one pennyworth of Turkish rhubarb, in a pint of boiling water; drink a wineglass full three times a day. Keep the daylight from the patient, and there will be no pitting; gaslight, lamp, or candle, may be used. This simple remedy has never been known to fail. Olive oil prevents the itching, and may be applied with feather. The cowpock is taken from a consumptive horse. The filth runs from the hoofs of the rotten heels of a horse that is dying of consumption on to the grass when it is turned into the meadow, is eaten by the cows, and causes the eruption that breaks out into a rash called the cowpock. This filth is the real vaccine—thus consumption is spread through the land.—William Wallace, 24, Archway-road, Highgate.

## CUTTINGS AND COMMENTS.

Withholding truth for the sake of the few is displeasing to the many. SPIRIT opinions must stand or fall on their merit as ours do, or we shall have authority for truth instead of truth as our authority.

A MAN'S good qualities are as readily sensed as his bad ones, but the latter only are commented on. The good ones are generally overlooked.

THE ETHICAL teaching and spiritual thought ascribed to Jesus would not be one whit inferior if traceable to Apollonius, or Hillel, or other persons. Principles are more than persons.—Walter Howell.

EDUCATION without humility or self-respect, leaves the man imperfect; for humility or politeness graces him; while self-respect or conscientiousness generally makes his education serve an honourable purpose.

WHILE Liberalism and Spiritualism have developed the intellect, they have both too largely neglected the strengthening of the will and the feeding of the heart. We aim at being scientific, and then regret that the mass do not appreciate our philosophy.

SPIRITUALISM is a natural religion. It has been proved by incontestable evidence; it requires no miracles to support its claim. Its doctrine is simple. It teaches the unity of the Godhead; the immortality of man's soul, and its condition in eternity. It invokes no dreadful eternal punishment. It teaches that all sin must be expiated, but that, sooner or later, all shall receive mercy and forgiveness from their Creator.—A. T. T. P.

REFINEMENT, politeness, and self-respect are a trinity on which all castes meet, being the result of education, and synonymous with physical purity, humility, and sympathy. Education is the substitute for spiritualism where hereditary degeneracy has led to religious superstition or materialism as a blind faith. Knowledge is power. So is virtue. Both are a law of being that makes the will potent and the possessor an authority.

TO RECOGNISE the phenomena as unimpeachable verities, with no special regard to their contained tendency and meaning, may become of great profit to the impressed observer; but that they are intended to convey profoundest lessons to those witnessing their manifestation is a consideration of far larger importance, and it is to be treated with a degree of seriousness it is greatly to be apprehended it has not generally received.—Banner of Light.

RIGHTLY USED the medium goes forward from a state of subjection, during which he has received instruction from tutors and governors, to a state of liberty of which he has been made free, wherein he uses the knowledge he has gained, and acquires further stores by virtue of the powers that he has developed. The possibilities are infinite. It is only that we have been so dazed with wonder at the vista opened to us that we have, as yet, utilised them so little.—M. A. Oxon.

PERHAPS you remember the story of the old Scotch woman. This old Scotch woman believed that the number of the elect was so very small, she said, that there was no chance for anybody to be saved except those who belonged to her little church, and she doubted whether anybody in that church was perfectly certain of salvation except herself and Sandy, her husband; and she admitted, on being further questioned, that she sometimes had her doubts about Sandy. To this extent, then, can the possible divisions in Protestantism go so far as the mere matter of belief is concerned, if you choose to divide along those lines.—M. J. Savage.

IS LOVE born out of something less than love, is hope born out of something less than hope, sacrifice born out of something less than sacrifice, beauty born out of something other than beauty, and spirit out of something other than spirit? Let people tell me, if they will, that this old earth, merely as a ball of matter, has produced it all. Let them tell me that it is simply a sheer blind force. Then we must define force and matter, and make them capable of thought, of love, of progress, of consecrated devotion, of art, of beauty, of righteousness, of truth, of all these things that are. Think as deeply as you will, as broadly as you will, bow as you please before the mystery of things, but never be guilty of the insanity that declares that all these things are born out of something lower and poorer than yourselves.—M. J. SAVAGE.

WHAT WE NEED is the establishment of educational institutions wisely and liberally endowed, unsectarian and broad in their instructive system, practical in their scheme of training, and vigorous in their methods of application to the growing demands of a utilitarian age. These schools should be established in pleasant localities, where the young of both sexes could receive tuition upon the most beneficial plan of instruction, and be founded in such a manner that Spiritualists could point with pride to them as institutions of learning affording privileges and opportunities to their pupils unsurpassed by any college in the world. Spiritualists, awake to your duty in this direction! Contribute of your means to such a worthy object. The National Association is incorporated and qualified to legally hold any contributions you may make to such a cause. It stands ready to co-operate with you in any good work for the advancement of humanity.—Light of Truth.

SPIRITUALISM can afford to pause in its work of sending tidings of peaceful homes and sweet "by-and-bye" associations over there, and devote the influence and the force expended in that line to the reaching of courageous, independent and fearless minds on earth, with thoughts and new stimulus of power in the direction of seeking to adjust the wrongs than inflict humanity, and in trying to break the shackles of despotism that enslave the bodies and the souls of suffering, toiling millions on the earth. Therefore, if we do learn that some of the old-time warriors in our ranks who were wont to preach the gospel of immortality, are now busying themselves in preaching love between man and man below, and the common brotherhood, denouncing the task-master as a tyrant, the wage-system as inferior to profit-sharing, competition as lower than co-operation, and conflict as a degrading moral power in human differences compared to arbitration, we may know it is all in accordance with the grand work of Spiritualism—which is as broad as the universe—and that it is in line with the purposes and mission of our beloved cause.—Light of Truth.



## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

SPECIAL OFFER TO NEW READERS. We will supply *The Two Worlds* post free for 24 weeks for 2s. 6d.

### TRADE AGENTS.

JOHN HEYWOOD, Deansgate, Manchester, 2, Amen Corner, London, E.C.; 33, Bridge Street, Bristol, and 22, Paradise Street, Liverpool; E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; F. PITMAN, 20, Paternoster Row, London, E.C.; GEORGE VICKERS, Angel Court, Strand, London, W.C.; JOHN BENT Townhall Lane, Leicester; and all Newsvendors and the Trade generally.

FRIDAY, SEPTEMBER 14, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

### HEART AND HEAD.

How pure in heart and sound in head,  
With what divine affections bold  
Should be the man whose thoughts would hold  
An hour's communion with the dead.

IT IS NOT so much the doctrine that he utters, as a quality of personality behind the doctrine, that makes a man a leader: it is character, moral earnestness, that natural magnetism of soul which comes from thorough and enthusiastic consecration to any idea or cause that has won personal love and fealty.

How anxiously, aye hungrily, we look and long for news from our loved ones when they sail across the ocean. How gladly we receive their first letter, and rejoice when they are well and happy. How we miss them and pray for their welfare, and wish they could write oftener and tell us more. Welcome as their letters are, they leave so much unsaid we should like to know, that our heart's hunger is only half appeased, and we write in reply asking questions begotten of our love and good wishes. Most of us have had this bitter-sweet experience, and can sympathise with the tear-dimmed eyes and sorrowful mein of those who watch the outgoing steamer from the dock as it sails away, away, until lost in the mists. How hard to bear is the long silence, the dreary days of waiting; but hope whispers "tidings will come," and every day shortens the interval of separation.

Ah, the bitterest pang of death, the sting which wounds the heart, is the cruel parting, the dread silence, the terrible solitude. Ordinarily, the bereaved ones have little or no hope of hearing from the departed. The ship of Death has sped "over the bar" into the vast Silence, from whence, for them, "no traveller returns." Doubt, like a raven of ill-omen, perches above the doorway of Love and croaks, "Never more." Oh, the anguish of those dark days of struggle, of agony, and despair!

Is it any wonder people flock around a medium in the hope of obtaining some word, some token, some glimpse of the beloved ones who went out into the realms of Shadow? I think we often do an injustice and a cruel wrong to many at least of those who attend our meetings in the hope of hearing a description of some spirit they know.

We tell them that Spiritualism is the *only* means of intercourse with the beyond; that proof palpable of the presence of the dear departed and of their power to manifest can be obtained through our mediums, and even though they only half believe us, or perhaps ridicule the idea, still they become curious to know, and mingled with their curiosity, there is in most cases a lurking hope, perhaps only dimly recognised by the visitor himself, still, a hope that it *may* be true after all that a message from the beyond may peradventure be vouchsafed even to them. We call these people "curiosity-seekers," let us be just and kindly! Possibly, if we go into our own heart of hearts, and are honest with ourselves, we shall be compelled to admit we were curiosity-seekers too at first.

The discussion of the relative values of phenomena and philosophy is in a certain sense a reproduction of the old conflict between heart and head. The clairvoyant descriptions and "spirit-messages" appeal to the heart; the philosophy appeals to the head. The poet puts the case admirably, "How pure in heart and sound in head." That is just it, heart craves for love, for satisfaction; head claims evidence and explanation. What is wanted is sound sense and sweet consolation. Both are needed. Many excuses may justly be made for so-called phenomena-hunters. Many of them are hard-headed and seek proof—final, conclusive, clinching proof. They persevere, going here, there, and everywhere, in the hope of wit-

nessing some undeniable manifestation. Unfortunately they often seek in the wrong way and the wrong place. They too frequently look wholly on the external and desire outside demonstration under *their* conditions, forgetful that each one must contribute something towards his own conviction. It is difficult to put down in so many words what that "something" is, but conviction comes from *within*. The eye only sees what the mind understands; the ear only catches those harmonies it is capable of interpreting, so the spirit feels and realises the real presence of the spirit and is convinced as much by the impinging of the thought and the inbreathing of love from the dear ones as from the outward and visible sign. There comes an *up-rush* of the soul, a glad recognition and going out of the inner self in response to the efforts of those sweet souls who would comfort, bless, and inspire.

Now, as ever, "Spiritual things must be spiritually discerned." The more we lay ourselves open to the thought-life and the love baptisms of the higher presences the more certain we become of the existence and influence of the angel-ministrants of good. But, oh, let us be patient! The world is a child as yet, and takes its *things* seriously, failing to realise that they are but object lessons which symbolise the *thoughts*, the spirit verities. We shall never teach people better by scolding them, nor show the more excellent way by flouting and jeering at their efforts to find it. Surely if we have learnt our lessons and love our spiritual philosophy we have grasped the great spiritual law of *patience and love*.

Even phenomenologists are seeking the light; many suffering perplexed, and doubting ones, are attracted to our Sunday meetings for the first time in the hope that a description may be given to them; they have to hear something of the philosophy, and they come again and again.

What, after all, is the practice of speaking upon subjects from the audience, or answering questions, but a form of phenomenism and sensationalism, an indirect evidence of inspiration! Sensationalism is perfectly legitimate if adopted in the right spirit and kept within reasonable bounds. It is when the sensation is sought because it is a sensation and repeated solely because it creates excitement and stimulates unwholesome marvellousness that it is to be deprecated and discountenanced. Mediums of all phases are teachers if they rightly exercise their powers. A simple message of love, an assurance of sympathy, a warning against wrong, a plea for a better life, an account of suffering borne by the departed, evidence that spirits see and know the earth life of their friends, and sorrow when they sin and rejoice when they triumph over temptation: all these phases of spiritual teaching occur in messages couched in homely phrase, but none the less instructive and beneficial for all that.

It is lawful to do good on Sunday as well as Monday. The right place to do good is everywhere, whenever possible. The right people to do good, to teach by evidence, by example, by exhortation are all people. It is time old-fashioned prejudices and barriers were broken down and that we remembered more completely the duty we owe to each other to do our best as wisely and worthily as possible, to assist others to do their best patiently and lovingly, and recognising the good in all, try not to grow impatient if we think the world is slow in growing up to our standards or in adopting what we consider the best, truest and wisest methods. It remains true, "he is greatest among you who is servant of all," and what we need most of all is efficient service in all departments, the soul-satisfying efforts, prompted by love and pure purpose, which express sympathy and manifest the desire to bless and benefit. Spirituality is that quality of motive which gives the true ring of worth to even the most commonplace utterances and actions. "It is not what he says but the *nasty* way he says it," applies the other way about equally well. "It is not what is said, but the earnestness and sincerity, the sympathy and spirituality which are characteristic of the way in which it is said that mark the difference between the utterances of the hypocrites and the honest man. Hence with pure heart and sound head and divine affection for humanity let us one and all boldly deliver our message, striving to improve ourselves that we may the more successfully do our duty and leave the world a little better because of our influence, our efforts, and our example.



## PURITY.

WE can best judge by our feelings whether we are always as pure in our motives as we wish others to think we are. It is not what may appear to an ordinary observer, but what really is, inasmuch as religion is used so often as a cloak to hide the real intentions. If we could only have the power to read the thoughts of those with whom we come in contact, there would speedily be a great effort to bring about a change of thought which would be beneficial. Sensitive people often feel sudden changes for which they are unable to account, and this is principally why we should try and develop a knowledge of the influences which surround and affect us. Even unwittingly we act as agents and do the bidding of those who control us more or less fully by their influence. But it is possible for us to resist the subtle forces which would impel us to act wrongly, and thus we may remain pure in thought and deed.

How often we determine to do right and be pure in our motives, yet in a moment our good intentions are gone and we become despondent, feeling and wondering if ever we can reach the ideal we desire to attain. Only by patient study and repeated efforts can we slowly advance towards the goal we have in view—excelsior must be our motto.

Spirituality and purity are one and the same. As purity is simply developed spirituality; it is the main spring which controls us for good. Contrast impurities, and we can see that invariably those who endeavour to do good influence their friends or are influenced by them. If we would think twice before we spoke once, it would soon be possible to have sufficient control over our animal nature, to allow the intelligent part of us to assert its superiority, and thus guard us effectually from doing and even thinking what is opposed to the development of true spirituality. So long as we submit to those forces which make us slaves mentally, and remain subservient, in direct opposition to the Divinity within us, so long shall we remain impure; but as soon as the latent spiritual forces are developed, then we can hope to see purity manifested in each one of us. Knowing that we can attain, and at the same time desiring to become pure, the desired result would come, and then what a reaction would take place! Instead of being impure our sole desire would be to live and do right. By purity of motive and the acquisition of knowledge and the cultivation of will, right action would necessarily result and spirituality be developed.

Batley.

H. TAYLOR.

## CIRCLES AND CONDITIONS.

IF public circles are a necessity, and apparently they are, surely it is wisest to put the conductorship of them into the hands of the most experienced people. Instead of thinking that anything will do for the circle, any half-developed medium good enough for the week-night service, surely when people come together with the avowed object of seeking evidence and obtaining proof, every effort should be made to secure the most gifted, reliable, and developed medium to minister to the needs of the inquirer, the sceptic, or the bereaved. If phenomena are to be ruled off the platform and relegated to the week-night public circle it is equally (if not more) important that the very best, most satisfactory, and convincing manifestations should be presented there. Developing circles should not be public. Promiscuous and dark circles ought to be shunned, discountenanced, and discontinued by all lovers of the mediums who invariably suffer most. The "conditions" of the sitters are as important as those of the medium, and a really intelligent, observant, thoughtful, genial, firm but kindly conductor of a circle or chairman of a meeting who is in sympathy with the medium is half the battle.—*Delphos*.

A RUMOUR CONTRADICTED.—We hear that it has been reported that the circulation of the *Two Worlds* is decreasing. For the information of our readers we have much pleasure in stating that we are printing 600 copies more per week than during the corresponding period of last year, and hope by Christmas to increase to 1,000 copies weekly over and above the issue for the corresponding week in 1894. All help to effect this object will be thankfully received.

## PUBLIC TESTIMONY TO THE WONDERFUL POWER OF A WELL-KNOWN HEALER.

ON AUGUST 29 a number of ladies and gentlemen, representing almost every "ism" of theology in the Newcastle and Gateshead district, presented Mr. J. J. H. B. Moss, of 28, Denmark-street, Gateshead-on-Tyne, with a testimonial as a mark of their appreciation of his valuable services to humanity, and of the high esteem in which he himself is held by his grateful patients and admiring friends. The testimonial is in the form of an enlarged picture of himself and his deceased esteemed wife, around which are clustered half-a-dozen testimonials from those who have received permanent good from his healing power, copies of which are given below. The picture is most beautifully illuminated, and set in a handsome oak frame, all executed in a masterly way by Mr. Frank, photographer, of Gateshead. It was a most interesting occasion, for everybody present had received in some measure benefit from his treatment, and spoke willingly of his marvellous healing power. Some had been snatched from the very gate of death, others had been healed of long standing paralysis, cancer, ulcer, nervous debility. In fact, the whole range of physical ailment seemed to have retreated before his marvellous and patient treatment, so that the gathering sat in wonderland as they listened to the testimonials of grateful patients. A most enjoyable evening was spent, amid songs and testimony not soon to be forgotten by those privileged to be present.

## TESTIMONIALS.

30, Kingsbro'-terrace, Gateshead.

I am happy to add my testimony to the efficacy of your marvellous power as a healer. I had suffered for over three years with ulcers on the eye, which took away my sight, and during that time received treatment from specialists without receiving any benefit. I then heard of Mr. Moss, and after three months my sight was completely restored. He has since treated me for paralysis which other doctors were baffled with, and I am thankful to say he has been most successful.—Yours truly,

June 2nd, 1894.

D. HOWSON.

8, Crescent, Gateshead.

I have much pleasure in bearing testimony to the benefit I have received at the hands of Mr. Moss, of Gateshead. My illness commenced in January, 1892. I consulted many doctors, from whom I received very little good. I gradually lost control of my left leg and had to be led when walking out. Hearing of Mr. Moss in August, 1893, I paid him a visit and he described my case and told me I should have to come to him for some considerable time as my recovery would be slow. I am now considerably better and move about without any fear of falling. I can fully thank Mr. Moss for the good he has done me. WM. WOODS.

June 24th, 1894.

Benton.

I beg to testify to the great good I have received at the hands of Mr. Moss. I had been suffering for a long period through a swelling in my side, which resulted in a very large abscess. Skilful medical treatment spared my life, but the malady was not eradicated. I went to Mr. Moss when it was very bad and seemed to baffle ordinary treatment to remove it excepting by an operation, which rather distressed me. His treatment, I am thankful to say, had the desired effect.

June 30, 1894.

H. L. WRAITH.

10, Neville-street, Newcastle-on-Tyne.

I was under the medical faculty for six years, and unable for a great part of the time to do anything. I received no benefit from the medical profession, and while I was ill they seemed unable to grapple successfully with the complaint. Only one physician, of undoubted ability, discovered what it was, but no permanent relief was given by him. I was advised to try Mr. Moss, of Gateshead. He discovered in a moment, without any assistance from me, the complaint, which was Ulcer in the Duodenum, and at once commenced to remove it, which he successfully did in 12 weeks, and from then till now, which is 12 months, I have never been troubled in the same way, but have enjoyed most pleasurable health. In fact youth seems to have returned.

June 20, 1894.

ROBERT PEEL.

36, Milton-street, Newcastle.

It is with the greatest pleasure that I bear witness to the miraculous healing power of Mr. Moss, he having, with God's blessing, entirely cured me of cancer in the short space of three months. I shall always remember him with the deepest gratitude, and I trust he may long be spared to his family, and for the alleviation of human pain and suffering.

June 28, 1894.

M. J. BIRKETT.

Gosforth Station, Newcastle-on-Tyne.

Nothing could afford me greater pleasure than testifying to the benefit I received at the hands of Mr. Moss. For over 13 weeks I was under the advice of a professional medical man, compelled to keep to my bed, and at the end of that time I found myself little or no better. Fortunately Mr. Moss was called in, and under the treatment administered I was soon on the road to recovery. The doctor had failed to detect the true and real cause of my illness. It is to the indefatigable attention and sympathy of Mr. Moss and his guide that I owe my life, and to them I tender my heartfelt thanks and lifelong gratitude.—Faithfully yours,

June 25, 1894.

T. J. CODLING.



## CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

## THREE MATERIALISING SEANCES IN LEEDS—VISIT OF THE MIDDLESBROUGH MEDIUM.

DEAR SIR,—Through the kindness of Mrs. J. M. Smith, and an enquirer in the north of the city, we have had the privilege of showing, under test conditions, that spirits return. On Sunday evening the medium called three gentlemen (one a doctor) to examine him before going into the cabinet. There were about thirty-six sitters (all strangers to Spiritualism, with the exception of about nine, the law and the faculty both represented). The spirit forms of both Lottie and Daisy were seen climbing the medium's knee, and all distinctly heard the kisses given by them, then the two little forms stood together and bowed gracefully. Daisy put her hand in Miss Smith's, who said it felt quite warm. Then Mrs. Smith asked Daisy to come and touch her, when Daisy stepped out of the cabinet, and Mrs. Smith said the body felt quite solid.

On Monday evening we were again favoured at the home of Mrs. Smith, when we once more saw these dear children, and the partially developed form of "Kalusha," a tall beautiful North American Indian girl. Both ministers and doctors, friends of Mrs. J. M. Smith, were so impressed that they begged for another sitting on Tuesday night, when dear little Lottie (a very timid spirit) came quite out of the curtains at the home of one of the ministers, several more ministers being present. All we Spiritualists feel very grateful to the medium and his guides for their efforts to spread the glorious truth, that spirits can and do return. I sincerely hope the cause may be greatly benefited.—Yours very sincerely, E. P.

September 7, 1894.

Dear Sir,—I would like to add my little testimony to the above. I kept outside the circle, to give preference to others. Several doctors and ministers attended at the home of a minister on Tuesday evening. There were brilliant lights, and the two forms seen plainly. Lottie's garment shone like snow with moonlight on it. I am inundated with inquirers ever since my first circle here in June. It seems to have aroused great interest, let us hope for good. I am only in a delicate state of health, and two of the doctors are attending both my husband and myself, so I am really not fit to cope with the tension. If the medium takes care of himself splendid results may be expected.

7th September, 1894.

(Mrs.) J. M. SMITH.

## "DEAD 600 YEARS WITHOUT KNOWING IT."

DEAR SIR,—In response to friend Hewes, I do not say such a thing as the above is possible, and I certainly decline to say it is impossible, for my experience has not gone so far yet, nor have I come across similar cases, therefore I maintain a spirit of *contented reserve*, an agnostic attitude if you will, and wait for corroborative testimony. In the meantime being unable to disprove I will not reject that which with better information may turn out to be neither "new-fangled, absurd, inconsistent or unjust." I am at an awful distance from knowing everything yet for this present life, and as to the other have only just discovered on its boundless shore my "first" pebble, *Immortality*. There is plenty of time, we need not draw hasty conclusions, for "he also serves who only waits," and I do think it wise to look friendly even on new ideas and to prove all things rather than reject, because they appear to crop our experience and knowledge. As to the Nun and her detention I have no means of gauging the truth. Chedor Laomer having had some 4,000 years' experience may, like our friend "Tien," know more than we do at present, our difficulty is with the communicating intelligence more than the communication. If the testimony is reliable we should make the best use we can of it. To me it is quite as believable as the transit levitation of Mrs. Guppy (apart from the signatories who affirmed the fact). If the statement is true, it is a mystery, but then, we are enveloped in mystery and to our imperfect vision it may look like injustice. So does the American conflagration and the Morecambe disaster, and quite probably our Secularist friends may shout, "Where is now their God?" They do not see he is "still in the heavens" controlling all things. Our judges and juries, after most painstaking siftings do not always render a satisfactory verdict (or probably poor Mrs. Maybrick would not now be pining in Woking Prison). Therefore if in mundane affairs our judgment is so imperfect, how can we scale the heights of those eternal hills where righteousness and truth are from everlasting to everlasting, but do not let me be understood as saying that heaven's righteousness and ours are not the same, for they are absolutely one, it is only our finite perception that makes the appearance of conflict. Just now Mr. Gladstone has aroused the religious world on the subject of atonement, and allowing the fact as stated by "Chedor," I venture to suggest (not affirm) that the poor, and perhaps pure, nun might be working out her redemption either by choice or imposed restraint vicariously suffering and laying down her life for her murderers for the brief period of 600 years, my suggested parallel of entrancement does not bind me to affirm I accept the narrative as true, but the analogy may restrain utter rejection and conduct to patient inquiry. The necessities and laws of the spirit-world being so far above us we do not know and cannot certainly determine the length of time-confinement (as discipline) is necessary in any single case, yet, notwithstanding, I firmly hold, amid all the perplexity, "God is good," and can almost say, "if he slay me yet will I trust in him." Justice will and must triumph in the end though we fail to disentangle the intricate web of Providence. There is truth in theosophy as well as error, any way neither here nor there will "might be right," "and the judge of all the earth will do right." I only wished to say let us "do nothing rashly," or "judge any matter" prematurely.

BEVAN HARRIS.

## A CRITIC'S COMPLAINT.

DEAR SIR,—If Mr. Leeder would kindly state where my arguments are defective instead of merely making a random assertion that I am begging the question, it would be much more to the point. It is easy to say that my statements are sweeping, but not so easy to prove it, besides I only said that I thought so and so, but did not assert that it was so. God can either prevent misery or he cannot. If he can and won't then he is not good, and if he cannot then he is too weak. I challenge Mr. Leeder to prove what is wrong in this argument. God does not show as much pity as a human being would if he saw a man, even through his own folly, going over a precipice or into other danger. Mr. Leeder says, "So we are to consider God weak, etc., because we don't understand his laws." Well, I have as much authority for thinking so as your correspondent as for thinking the reverse. We must judge of God's power and goodness, logically, by his fruits, even though we understand not his laws. We at any rate know the law of right and wrong, and what is wrong in one being is so in another. If Mr. L. will read J. S. Mill's "Theism," &c., he will find that my arguments are the same as the author's, and that, in accusing me, as it were, of folly, he has also been accusing the greatest logician of his time, whose arguments are surely more weighty than your correspondent's, whom I should advise to study Mill's "Logic."—Yours truly, G. W. B.

Stanton House, Bow, London, E., Sept. 9, 1894.

[Is there not some force in Pope's lines:—

Presume not God to scan,  
The proper study of mankind is man.

Is there not a possibility that God cannot arbitrarily interfere because the ultimate issue of all operations of His laws is good? Suppose God could, and did not interfere, is it not possible there might be reasons why he should not, even beneficent reasons? Is it not just possible that we, in our limited sphere, overlook and are unaware of many things, which, if we knew, would teach us to be modest and not impeach the wisdom and goodness of the Supreme? When we do not know and are only beginning to learn that things are not always what they seem, would it not be wiser to wait till our education is a little more perfect before we express such decided opinions? A little patience and study may make us cautious so that we shall not go beyond our depth.—Ed. T. W.]

## WITHOUT "PARTS OR PASSIONS."

DEAR SIR,—Being very busy at the time I did not open the *Two Worlds* of August 17 until now although I have read the subsequent numbers, and find there, for the first time in my life, what I call a slip in the terms of our great medium, Mr. Moore, which I think he will be the first to acknowledge when pointed out, inasmuch as he has supplied what is said "in old ecclesiastical dogma" concerning God to man. "If," said he, "you were a disembodied spirit, possessing as the old ecclesiastical dogma has it, neither body, parts nor passions, you would be one of the most remarkable things in existence." On this point I am heartily in accord with Mr. Morse, and so is ecclesiastical dogma, which assumes that man is composed of body, soul and spirit. Here is the dogma in question: "There is but one living and true God, everlasting, without body, parts or passions." It is to be found in the Book of Common Prayer used by the Church of England, and the words quoted are the first words of the first of the Thirty-nine Articles of that Church. Its object seems to be to show that God is not anthropomorphic, or fashioned as a man, therefore can in no way be identical with the God of the Jews, who materialised to Moses, of whom we read: "With him (Moses) will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the Lord shall he behold." (Numbers xii., 8, new version.) And the God of the Jews as well as Jupiters, was always led by his passions, like all other territorial Gods of whom history, ancient and modern, has records. The passage I have quoted was a good lift in the way of evolution, out of the trammels of the Church of Rome. It was, I have little doubt, a result of the Copernican system, combated by Rome, that had only come to light a few years before, which showed our world to be but a speck in creation, instead of the centre of the universe. Therefore naturally, by the force of comparison, relegating all local gods to the same category of insignificance in the face of the Great First Cause. The words I have quoted about God were, I think, wise and scientific according to the time, although it may well be that the universe is God's body and his parts, spirit and intelligence. But if the God of the Universe had passions, such as all earth gods seem to have had, and used them as recklessly as some of them did, where would we be now? Why, the equilibrium of the infinite would go to rack, and the stars would lose their courses, for solarity, the positive and negative that guide the stars and worlds, worked by intelligence, would succumb. MIRROR.

## A SUGGESTION RE MEDIUMS.

DEAR SIR,—With your permission I desire to point out that more good is likely to accrue to Spiritualism generally by allowing this matter to rest than is likely to accrue to it by further personal recrimination. I think Mr. Tindall much to blame if he has made certain egotistic assertions, not only about himself, but also as to his mediumistic abilities, which are to be used, as they are given—for the good of the cause, and not for the personal gratification of the individual. Nevertheless I do not acquit the Hull Society from blame (inasmuch as it arranged to pay his fares to and fro) in withholding any part of that money, on the plea of misrepresentation. I fail to see or discern any integrity in such dealings, and am thankful that it has not occurred in connection with the Masonic Hall, Birmingham. Indeed were such a glaring breach possible in our society I should consider myself responsible to discharge the debt. Why even in a court of law the justice of Mr. Tindall's claim would be recognised, and shall Spiritualists be less honourable or just?

Whilst upon this question of money, I should like to add that many (including myself) greatly regret to find the greed of gain



manifested by mediums throughout the country. I spend the greater portion of my life travelling, and therefore have ways and means of testing this matter which very many have not. Since looking into Spiritualism I have made a point of having one or more sittings in each town in which I could find a medium, and my experience justifies me stating that not one medium I have sat with, except my good friend Mrs. Groom (who gives her services in the cause as a labour of love, accepting no remuneration for same) they have all been more keen over the fees to be received after the sittings than to be of spiritual help to me. I will give two examples of this. A medium (to whom I was recommended) professed to be controlled by one whom in earth life thousands looked up to, and whose name is a household one at the present time, a master of the English language and a powerful orator. When this medium was controlled (?) the grammar was shocking and the comparisons extremely low (such as are in keeping with the medium in the normal state) has caused me to doubt the genuineness of that medium. The second instance is that of a party whose name used to be found under your business cards (but which name, I am pleased to note, is now conspicuous by its absence). I desired a special sitting to obtain if possible the help of the spirits to a most important undertaking which I was then contemplating. I was told it would be an assured success, and that the step was a right one for me to take. I took it: it was a wrong one, wrong from the beginning, and the consequence is that I lost £60 in one week through such advice.

This, sir, leads me to the immediate object I had in writing you, which was to make a suggestion which I trust will meet with approval. It is that a Supreme Board of Arbitration be established, with say three or four sub-committees, throughout the country, whose object would be to inquire into charges made against mediums—a board before which accuser and accused might attend, if considered necessary, and “justice be meted out” on its merits; but if such a committee was unable to decide the matter then the decision of the Supreme Board to be accepted as final, and their findings to be recognised throughout the Spiritualist Union, and for the purpose of maintaining good conditions and the moral integrity and standing of the mediums. Let it be one of the conditions of the Board, that the secretary render a true and impartial account to the editor of the *Two Worlds*, to be published by him, in order the better to purge Spiritualism of objectionable characters, and that the editor be held blameless for the insertion of such accounts. Space will not permit me to discuss the matter fully. I am aware that to get such machinery in working order, it is necessary to have on the board men and women of intellectual capabilities, sound judgment, and discretion, whose lives are above suspicion, and who can and will “judge righteously,” and lastly the necessary funds to start such a movement (which if not started now will have to be started sooner or later). I am sure it is neither impossible to form such a board, nor yet to obtain the means to carry it on. I may add that I shall be pleased (if the idea meets with approval) to help in one or both capacities, giving both time and money for the good of such a cause.

Thanking you in anticipation for the insertion of this letter.—  
Yours truly, HENRY M. LE BLONDE.

22, Ackers-street, Manchester, S., Sept. 2, 1894.

## LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—After prayer by several members, “Douglas” controlled Mr. Long, and said that man was immured in a portable prison, with five means by which he was able to learn of the outer world, his possibilities bounded by the limitations of the senses, but showed, that by the cultivation of the power of the soul to act independently of the physical body, we may enjoy in part the freedom that will be ours when by death we are freed for ever. Life beyond the physical death was not a second existence, but life continued, and it behoves man to discover how best to fit himself for spirit life, as alas many through lack of spiritual development are entirely unfitted for existence apart from material surroundings, hence they are for long periods mere ciphers in the spirit world, and by tedious stages must learn the lessons that should have been acquired during earth life, to continue their career unbroken by unconsciousness. Many undoubtedly would ridicule what had been said about the spiritual possibilities of man, but it would be better to investigate than scoff, recollecting that if a certain object is the whole pursuit of a man's life, that through having concentrated his powers in one direction he will frequently be in ignorance of common intelligence beyond his speciality. Socrates and Jesus were charged with madness, and to-day if the possibilities that man gives promise of are discovered there are those who will revile the discovery. The philosophy of life that he advocated was one that would fit a man for his dual existence; would release him from the bondage of theological beliefs, for, with knowledge, such myths as salvation or damnation by belief or unbelief would be demolished, and by rightly directed endeavour man would save himself indeed.—Chas. M. Payne, hon. sec.

FOREST HILL. 23, Devonshire Road.—Thursday: A very delightful evening with the controls of Mrs. V. Bliss, who opened with a beautiful invocation followed by clairvoyance. Most of the strangers received some proof of spirit return. We should be pleased to receive the names and addresses of mediums who would occasionally take the circle for us on a Thursday. Sunday: Mr. W. G. Cooke gave his experience and “Why he was a Spiritualist,” putting forward that no other religion had been able to teach or explain so much of the hereafter as Spiritualism had done.—J. B.

MARYLEBONE. 86, High Street, W.—Mr. A. J. Sutton's address, “The Progress of Spiritualism,” was replete with many beautiful thoughts, the subject matter being of a most spiritual and interesting nature. Our cordial thanks also due to Miss Everitt for adding so much to the enjoyment of all by her effective and finished rendering of Frederic Cowen's solo, “Light in Darkness.” 16, Mr. J. Edwards and Miss McCreadie (if in town); 23, Miss Rowan Vincent; 30, first meeting at Cavendish Rooms, Mrs. E. H. Britten.

MILE END, E. 218, Jubilee Street.—A Flower Service will be held in memory of the passing away of Mrs. Marsh, on Sunday evening, September 16. Will spiritual friends kindly attend. Mr. Veitch will conduct the service at 7 p.m.

OPEN-AIR WORK.—Next Sunday, at 11 o'clock, Finsbury Park. Sept. 23: Battersea Park, at 3 p.m., field day. The support of friends requested. Bring literature, papers, and tracts for distribution.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell's guides discoursed ably on the power of Spirit over Material, at the close of which a lady stranger became entranced, and urged the sitters to take heed of their own spiritual state, to aspire to spiritual and material purity as a sure means of obtaining wisdom. We have received the sum of 23s., collected by Mr. W. Goddard, with thanks, in aid of the Freedwill Testimonial Fund.—T. C. W.

SHEPHERD'S BUSH, W. 14, Orchard Road, Askew Road.—Sunday last, Mr. Wyndoe delivered an eloquent spiritual discourse upon “Some aspects of Truth,” principally pointing to the beauty of spiritual communion. Mr. Norton's controls followed with very successful clairvoyance.

STRATFORD.—9th: Very interesting experience meeting. We were glad to welcome Mr. Wallace, who gave a short account of his wonderful experience to a good audience.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—Mr. E. W. Wallis spoke on “Some problems in Spiritualism,” and answered a number of questions from a good audience.—On Saturday, the 15th, a tea party and entertainment will be held in Tipping-street Room to commemorate the presentation of a new organ to the society by our friend, Mr. Geo. Hill. After tea a musical recital and singing, short speeches by prominent speakers, etc. Mr. P. Smith, professor of music, will kindly officiate at the opening ceremony, and Mr. E. W. Wallis will preside. Tea at 5, tickets 9d., at the room. A floral service on Sunday, 16, for opening the organ, speaker, Mr. Lomax.

BRADFORD. Truth Seekers', late Salvation Hall, Grey Mare Lane.—A very profitable evening. Mr. Crompton opened, a friend addressed us. Clairvoyance by Mr. Crompton, Mr. Liddiard, and Mr. Barrand. Psychometry by Crompton. I hope our friends will try to be in time, at 6-30 on Sundays and 8 on Thursdays. Mr. Murphy has been elected president, Mr. Pierce Willis treasurer, Mr. Barrand financial sec., Mr. Morley cor. sec.

CLOWES STREET, No. 2, Peter Street.—Sept. 5: Good circle, several strangers, Mr. Todkill's guides opened. Psychometry and clairvoyance by Mr. Donnell and Mrs. James giving great satisfaction. 9th: Invocation by Mrs. Hammond, who also gave psychometry and clairvoyance. Test by Miss Kate Todkill, also clairvoyance. Mr. Todkill closed. A very enjoyable and profitable evening.—R. T.

COLLYHURST.—Sept. 6: Public circle. Mrs. Frank Taylor was the appointed medium, but failed to appear. Fortunately Mr. Ben Plant happened to be disengaged, and we thankfully availed ourselves of his services. Mr. Plant is planned for next Thursday. 9: Mr. Lomax gave good discourses on “Angels” and “The Twelve Gates.” Mr. T. Taylor gave the invocations. Sunday next, 16th, Harvest Festival, We shall be glad of the hearty co-operation of friends and members. Donations of fruit, flowers, vegetables, etc., will be thankfully received by the president, Mr. T. Lawrence, 69, Collyhurst-street, Manchester, or any of the committee.—Lyceum: Full attendance; we only lack punctuality. Parents help us to open by 10 o'clock with full Lyceum. Mr. Smith wishes to teach us new songs; let us all enjoy the opportunity. Recitations well given by Lottie Whitehead, Amy Wells, Emily Pollock, Sarah Lawrence, Richard Haggitt, and Berty Whitehead. We are pleased to see this renewed interest by adults considered the better methods of instructing the young. Next Sunday our Harvest Festival.

HULME. Meeting Room, Junction Street.—Thursday: Public circle. Miss Smith devoted the evening to psychometry, to the satisfaction of all. Sunday, 6-30, Miss Smith, Mr. Sargent, and Mr. Connelly gave clairvoyance and psychometry. The evening was well spent. Monday, Miss Smith and Mr. Sargent gave successful clairvoyance and psychometry. Organist, Miss Goodall.

OPENSHAW. Granville Hall.—Morning: Mrs. Singleton did not come. A good substitute was found in Mrs. Howard, whose guide was a blind man when on earth. He encouraged us to go on with the glorious work. He was pleased he could come back and make it known that he was still living, and that he was not blind in the spirit world, as God had made everyone perfect in spirit. Evening: A young friend who came with Mrs. Singleton Moss opened the service and gave very good psychometry and clairvoyance. Mrs. Moss's guides gave some wonderful tests of spirit presence, in many instances giving both names, many readily recognised. The crowded audience seemed perfectly satisfied with what they had received. Pleased to welcome friends from Reddish Vale, Mottram, and Hyde. Sept. 23, a harvest festival, Mr. J. Kay, of Salford, speaker. I think the right man in the right place. We hope to see our old friends back to help us on with this noble work, and hope to have a good supply of flowers and fruit from friends.

PATRICROFT. New Lane, Winton.—Miss Foster's (of Eccles) control spoke well on “Where our loved ones are gone.” Clairvoyance excellent. On Wednesday Mr. J. B. Tetlow conducted our circle and gave some striking proofs of spirit return; 108 present.

PENDLETON.—Mrs. Green being unable to come we had Miss Venables. Afternoon subject, “Spiritualism the gateway to knowledge”; evening, “Angel's footsteps.” Short addresses and clairvoyance after each. Sunday, Sept. 23, afternoon and evening, open sessions will be given by the Lyceum children. We hope to have a large assembly.

SALFORD.—Sept. 5: Circle; Mr. Macdonald's guides gave an excellent discourse on “Mediumship,” and good clairvoyance. 9th: Mr. B. Plant's guides delivered a very interesting discourse, “The



coming man in Religion and Science," and gave clairvoyant descriptions to a very large audience, good collections.

PENDLETON. Cobden Street. Hall of Progress, near the Co-operative and Old Station.—A sale of work will be held on Thursday, Friday, and Saturday, September 20, 21, and 22, open at 2-30 each day. Several prominent mediums are expected, including Mrs. J. M. Stanfield, Messrs. Mc Donald and Pearson. Will be opened on Thursday by Mrs. M. H. Wallis; a variety of attractions during the evening; refreshments provided; friends rally round. Any persons intending to give goods would oblige by sending in a list to the undermentioned addresses: Mrs. Beaman, 13, Lisadel-street, Whit-lane; Mr. Moulding, 36, Wellington-street, Whit-lane; Mr. Pellowe, 88, Gill-street, Whit-lane, Pendleton.

SPIRITUALISTS' BAND OF HOPE.—Entertainment at Tipping-street on Tuesday, Sept. 18, by Professor Weaver and his fairy musician, entitled "A Scar on the Forehead," in four parts with selections of music. Reader, Mr. Lomax, of Darwen; duet, Miss Paddock and Mr. Leigh. Also a reading, "Lost and Found," in three parts, in which musical selections will be introduced. Reader, Mr. W. Maslin; chairman, Mr. J. Tetlow; commence at 7-30; collection.—J. W. Sims, hon. sec.

## PLATFORM RECORD.

ABERDEEN. Rose Circle.—Mr. Weller's guides spoke on "How pure in heart should mediums be."—C. W.

ACCRINGTON. 26, China Street.—The collections at our harvest festival realised £5 18s. 7d, for which we thank all friends in various ways.

ACCRINGTON. St. James Street.—3: Mrs. Rennie gave good clairvoyance to a good audience. Sunday: Mrs. Robinson gave very good addresses on "Can Spiritualists be Christians," and "If the dead do return what is their mission?" followed by clairvoyance. Look out for the harvest festival on Sept. 30, Mrs. Hoyle of Halifax, medium.—A. S. Barnes.

ACCRINGTON. Whalley Road.—3: Miss Barlow gave clairvoyant tests; she kindly gave her services. 5: Public circle of 90; Mrs. Heye's guides gave good address, and clairvoyant delineations, some very striking, and 90 per cent. acknowledged. 9: Mrs. Horrock's guides gave a short address and clairvoyant descriptions to moderate audiences. Look out for Harvest Festival on Sept. 30.

ARMLEY. Mistress Lane.—9: Mr. Bradbury, of Morley, very efficiently replied to questions from the audience, and spoke on "Does Spiritualism harmonise with the teachings of the Bible?" showing plainly that spirit manifestations took place in ancient times, and if God's laws are unchangeable, why not now? We thank Mr. Bradbury for kindly giving his services. Monday afternoon circles are being kindly given by local mediums, for which we thank them all.

ASHTON.—Sept. 9: Mrs. Stair gave splendid addresses on "The true philosophy of Spiritualism" and "Where are our loved ones?" answered several questions, and composed impromptu poems from subjects given by the audience.

ATTERCLIFFE. Vestry Hall.—Sept. 2: Mr. W. E. Inman's controls dealt with questions from the audience, afternoon and evening, remarkably well. Clairvoyance good. 9: Mrs. Hunt's guides gave very good addresses on "The sower went forth to sow" and "Spiritual gifts." Very good audiences. Clairvoyance very good.—George Cook, secretary.

BELPER.—Re-opening services on Sept. 2, after cleaning, painting, and decorating our hall. Mr. Farnsworth gave stirring addresses on "Spiritualism, a fact of history, a fact of science, and an element of religion," and "Spiritualism and the masses." Though Mr. Farnsworth came to us as a stranger he has left a longing desire amongst all for another visit. 9: Miss Jones gave great satisfaction; the delineations were very good and fully recognised.

BIRMINGHAM. Smethwick. 43, Hume Street Hall.—Pleased to listen to the controls of Miss Carpenter, of Coventry, on "There is something in heaven for God's children," which was delivered in an impressive and sympathetic manner, touching the hearts of many strangers. Psychometry and clairvoyance fairly successful, much appreciated by an overflowing audience.—R. C.

BIRMINGHAM. Masonic Hall.—9th, at 11 a.m., Mr. B. Hodgson spoke on "Degeneration." At 6-30, Mr. G. Tubbs on "Immortality," traced the pre-existence of germ life in nature, and argued by analogy the continuity of the vastly more important life of man. Also cited direct evidence from spiritualistic sources. The whole was rendered with a rich and impressive flow of language that won the assent of a good audience.

BLACKBURN. Northgate. 2: Mrs. Griffin kindly assisted at the member's circle. 9: Harvest festival, Mr. George Edwards spoke in the evening on "Harvest Home," and Miss Janet Bailey gave some remarkable clairvoyant descriptions—the room was crowded at both meetings. 10: A fruit banquet, singing, feasting, and dancing indulged in. A very pleasant evening was spent.

BLACKPOOL. Alpine Hall.—9: Madame Henry gave good addresses to large audiences on "Spiritualism the comforter," and "The sure foundation," Mr. Jagger, late of Halifax, kindly presided in the afternoon and Mrs. Kitchen in the evening, good clairvoyances. We are thankful to Mrs. Kitchen for the help she has given to our society by conducting circles and giving the proceeds to help us.—S. M.

BRADFORD. Boynton Street.—Harvest festival services were conducted by Mrs. Whiteoak, of Bradford. Afternoon: An infant was named, and the guides gave an effectual address to parents. Evening: the place was packed, and the guides gave clairvoyance to many persons; all but one spirit recognised. All went away delighted.—W.C.

BRADFORD. Manchester Road Mission.—For the first time on Sunday, Mr. Dransfield and Mr. Back admirably answered questions from the audience, and seemed to give great satisfaction. Clairvoyance by Mr. Dransfield very good.—J.A.

BRIGHOUSE.—Miss Gartside's guides spoke very impressively on "Spiritualism the comforter," and "Is death the gateway of life?" Both lectures listened to with rapt attention. Clairvoyance very good.—C. S. B.

BURNLEY. Guy Street.—Mr. Davis discoursed afternoon and evening, and gave clairvoyant descriptions. Miss Cottrill next Sunday. A potatoe pie supper on Saturday next at 6-30. Admission, 6d.; children, 3d.—Change of address, J. W. Hartley, 7, Catlow-street.

BURNLEY. Robinson Street.—Mr. Rowling's inspirers gave excellent and appropriate addresses on "Great expectations" and "The duties of Spiritualists to the young." I can only express my regret that we were not favoured by larger audiences, as the lectures were eminently practical.—W. H.

BURY.—Mr. Standish delivered nice short discourses on "The work before us" and "The real God and the state of man after death." Evening clairvoyance very good. We have never heard Mr. Standish to better advantage. We have lost a friend to our society in Miss L. Lord, who sailed on Thursday last for Boston to join her sister and brother. We have need to regret her absence; she was ever ready to respond to our call in work as well as financially, and at our recent flower service supplied us with many plants. But we all join in wishing her (God-speed) a pleasant voyage, and hope she may have the hearty welcome she deserves when she arrives. This is the second sister we have lost since we opened our society.—B. Standing.

CARDIFF.—9th inst.; It was our privilege to listen to the guides of Mr. J. J. Morse, of London. In the morning "The Mission of Spiritualism" was an able statement of the subject. To dispel from men's minds the fear of death, to show that to die is just as natural a process as to be born, that only as men live rightly can they die rightly, to dispel the prevailing ignorance concerning the spiritual world and man's spiritual nature, to abolish grief (that grief which sees no hope on the other side of the grave, for which religion has no solace and the Church no comfort) not by talking mere platitudes, and insistence upon matters of doctrine, for it says do not believe and do not grieve, but come and drink of the waters of knowledge, for death is not the end of life, and your beloved dead are living still and come back to tell you so practically and unmistakably. This is somewhat of the mission of Spiritualism in its purely personal and individual application; but it also has a mission to the world of religion, of science, of social government, indeed there is no department of human experience to which it does not bear some message, and resting as it does, not on mere hearsay, but on the solid ground of fact and truth, surely its mission is a glorious one! In the evening, "The Science of Immortality" was an exceedingly masterful effort to which only a verbatim report could do justice, and it is matter for real regret that such unique addresses cannot be recorded in their entirety. Mr. Morse also very kindly attended the Lyceum session in the afternoon and officiated at the election of new officers, concluding with a happy and appropriate installation address upon the duties of each officer. We had the pleasure of the presence of Miss Morse at our meetings, and trust her visit will materially benefit her in health. To-night (Monday) Mr. Morse gives trance replies to questions from the audience.—E. A.

COLNE. Cloth Hall.—Mr. Peter Lee's splendid addresses on "Spiritual Evolution" and "Social evils and Spiritualism" gave great satisfaction to all. Morning at 10-30, Mr. Lee had the pleasure of addressing a good gathering in the open-air at Trawden, a village two miles from Colne, on "If a man die shall he live again?" All listened very attentively. Questions were invited but none came. We intend going all this month if possible.—J. A. B.

GATESHEAD. 47, Kingsboro' Terrace.—Sept. 4: Mr. J. Huggins gave us another sitting for materialisation, when there were four forms fully recognised. He promised us another sitting on Sept. 18. 9th: Mr. Wilson, of Windy Nook, gave a reading on "Science and Superstition," and an able address on the same theme.—T. M., secretary.

HALIFAX.—Flower service was a grand success, resulting in an addition to our friends of about £7. Our thanks are due to those who so willingly came forward to help. The speakers included Mrs. Crossley, Mrs. Bentley, Mr. J. Brook, Mr. J. Foulds, who all acquitted themselves admirably. 9: Mr. G. Newton being absent through sickness we fortunately secured the services of Mr. Hanson. G. Hey, who spoke before good audiences on "God is love," and "The creation versus evolution," and on Monday, "Is life worth living," intelligent and masterly discourses containing much deep thought. Mr. Hey is one of the speakers belonging to the I.L.P., and being a Spiritualist is anxious to devote a portion of his time to our platform. I should advise societies to make good use of him.—F. A. M.

HIGH SHIELDS. South Eldon Street.—Mr. Forrester gave invocation, after which Mr. Rutherford gave his new gospel, "The search for the beautiful and how to find it," also a lecture on "Creed and Conduct" to a good company.—W. R. H.

HOLLINWOOD.—Tuesday: Our old friend Mrs. Hyde conducted the circle. Wonderful clairvoyance and psychometry, all recognised. Sunday: Mr. Manning discoursed on "The days are going by" and "Over the river." No society should miss him, as he is a very good medium. The room was packed. Clairvoyance from photos was very successful. Will mediums please note that twenty minutes is quite enough for discourse. Sunday morning: Mr. Taylor, of Hapton, gave us a seance, with good results. There were seven of us round a table when the table began to move, and it rose straight up off its three legs, and to show that it was not magnetic force he got two bowls and put both of his hands in them, and then it went up, and then Mr. Dunkerley got on the table, and he is nine score of a fellow, and it went up. The sitters were R. Booth, Mr. Glossop, Mr. Law, Mr. Dunkerley, Mrs. Booth, and Mrs. Dunkerley.

JAGGER GREEN.—Two well delivered discourses by Mr. L. Thompson, of Rochdale, on subjects from the audience and from the Bible, followed by psychometry. Our brother, Mr. Wriggles-



worth, kindly presided. On Saturday next we shall have a public meeting, conducted by Mr. G. H. Beeley and others.—W. B.

LANCASTER.—An excellent anniversary day. The addresses of Mr. Manning were acknowledged by friends and foes to be the best they had heard for some time; and although our singers worked under a disadvantage with the conductor, who met with an accident the day before, they did remarkably well; also the finance was up to expectations. On Monday evening Mr. Manning gave some excellent spiritual delineations from photos. Mr. Haigh, of Morecambe, very ably presided at all the meetings, which were crowded.—J. B.

LEICESTER. Crafton Street.—Mr. Muggleston's guides spoke on "The Purposes of Spiritualism," taken from the audience. Spiritualism teaches man to look forward with joy and gladness to the time when he shall lay aside his mortal body to take up the immortal. Much appreciated. Sunday next, Harvest Festival at 10.45 and 6.30. William Muggleston, speaker. Monday at eight o'clock, a coffee supper and sale of fruit will take place. All friends are cordially invited.

LEIGH.—A good day. Mrs. Barlow gave very good clairvoyance, mostly recognised. Miss Walker, of Manchester, also gave good psychometrical delineations. We tender her our sincere thanks.—S. D., hon. sec.

LIVERSEDGE. Carr Street, Littletown.—Sept. 9, Mrs. Levitt's guides gave good discourses, clairvoyance and psychometry all recognised, and the psychometry was given to non-Spiritualists. Room full. There was a good attendance of lyceum scholars. The room is too small for all to go through their exercise.—T. H., sec. [Write to Mr. H. A. Kersey, 4, Eslington Terrace, Newcastle-on-Tyne, re the new Manuals.—Ed. T. W.]

LONGTON.—Sept. 9 and 10: Mrs. Hulme, of Manchester, on "Guarded by angels: Never alone," emphasized the fact that the angels are our loved ones watching over us. If the fact were fully recognised by mankind what a lot less of wrongdoing there would be. Clairvoyance and psychometry, as usual, very good, as also at night, when the subject was, "Where do we find God, and is He a personal or impersonal being?" Monday evening, short address followed by clairvoyance and psychometry. Good attendances at all the meetings. Mrs. Hulme, by the expressed desire of the friends here, will be with us again next Sunday and Monday.

MACCLESFIELD.—Mr. Hepworth on "Spiritualism an ideal religion," and "Evidences of Spiritualism," was particularly fine, especially in the latter, showing how the manifestations had been fully investigated and reported on by scientific authorities, which would admit of no doubt on the question. Miss Rogers at the evening service sang very sweetly "Come unto me."

MONKWEARMOUTH. Miner's Hall.—Mr. J. Grice, of South Shields, gave a masterly address on "Spiritualism an aid to religion and reform."—W. S.

MORLEY. Cross Church Street.—The society, assisted by the Lyceum elders, will give a service of song entitled "An Angel in Disguise," on Sunday next at 6 p.m.; reader, Miss Tetley. Also Harvest Festival on the 30th inst. Anyone contributing flowers, fruit, etc., to make it a success will be gratefully thanked. Speaker, Mr. Brook, of Dewsbury, at 2.30 and 6.

NELSON. Ann Street.—A good day. Mrs. Townson, of Colne, discoursed ably and gave great satisfaction on "What a man sows that shall he reap," and "All things are ready."

NEWCASTLE-ON-TYNE.—Sunday, Sep. 9: Mr. J. H. Lashbrooke, of Newcastle, delivered a most eloquent and instructive discourse on "The voice that breaks the silence of the world," which gave the greatest pleasure and satisfaction to the audience.—R. E.

NEWPORT, Mon.—Address by Mr. Wayland's guides, "My home, my eternal home." Our meetings, both public and private, are very successful. Mr. and Mrs. Dowdall, of Cardiff, were with us the past week. Mrs. Dowdall's controls gave us good descriptive clairvoyance and psychometry. We feel grateful to our sister for generously placing her mediumship at the service of our circle, many friends being greatly benefited.—P. B. W.

NORMANTON.—The controls of Mr. C. Shaw, of Sheffield, gave ample proof of man being guided by something higher and more powerful than most people know of. Well might the people say in bygone ages, Whence hath this man this wisdom? Those who hear Mr. Shaw in his normal state, and then hear him when he is guided by higher intelligences, must feel that there is truly something at work more powerful than himself. The following questions were answered most ably:—Future punishments and rewards; Resurrection not death but the gate of life; Man—what am I—what is my mission—and Where am I bound? What is the motive power of man—Is it spirit, mind, or will force? Can spirit be defined?—E. Backhouse.

NORTHAMPTON.—Annual harvest festival, Mr. Clark, of Leicester, being the speaker. The hall was very tastefully decorated by members and friends, each doing their best to make it a success. After fair meeting night a very good audience listened attentively to the able and fitting lecture.

NOTTINGHAM. Masonic Hall.—Morning: Mrs. M. H. Wallis upon "Spirit influence, its power and extent," delivered a very useful discourse in a refined and dignified manner, and certainly conveyed the idea that there was truth in the last words of the peroration, viz., "It is well worth your investigation, it is well worth your research." Evening: Eight questions answered in a very interesting manner.—T. S.

OLDHAM. Bartlam Place.—6: Another grand circle with Mr. J. Young, of Royton. 9: Splendid, instructive, and very suitable addresses by Mr. J. B. Tetlow. We thank all friends who contributed fruit, etc. We regret that more members did not come forward to help. I think that Spiritualism is the grandest truth that has been brought before the public; it seems to bring us nearer to our Father-God, and give more comfort in our troubles.—E. A. Fairly attended Lyceum; conductor, Mr. Wheeler. Chain recitations well gone through; marching, etc., omitted owing to the harvest festival. Recitations by Miss J. Goulding. Senior group, discussion opened by Miss Butterworth.

OSSETT.—Mrs. Summersgill gave two good addresses on Sunday last.

PRESTON. Lawson-street.—Mrs. Griffen's controls discoursed on "The facts of spirit return" and "Where are our loved ones?" They are of a very high order, and the clever manner in which they handled the subjects seemed to be much appreciated. The clairvoyance was very good indeed, several remarkable tests being given.—F. R., cor. sec.

RAWTENSTALL. Spiritual Church.—A pleasing success with Mrs. Rennie, whose guides gave splendid addresses on "What has Spiritualism done for Humanity?" and "What is Life and what is Death?" and good clairvoyance to good audiences.—J. Scholes.

ROCHDALE. Baillie Street.—Sep. 16: Harvest festival, speaker Mr. L. Thompson, afternoon "The husbandmen of Spiritualism," evening "The harvest of thought," clairvoyance by Miss S. H. Whiteley (aged 12 years), chairman Mr. G. F. Manning, who will also name infants afternoon and evening. Gifts and loans of plants, flowers, fruit and vegetables will be received at the rooms Saturday evening from 6 to 11, or by Mr. R. Atherley, 3, Portland-street, Rochdale. Hot water and teas provided for distant friends.

ROCHDALE. Penn Street.—Harvest festival services. Mrs. Berry, of Halifax, favoured us with very earnest and instructive addresses on "What shall the harvest be?" and "Bringing in the sheaves," and gave excellent clairvoyance. Room full at night. We feel sure the audience was amply repaid. The music and singing went extremely well, and Mr. Cumberbirch kindly consented to preside. Monday, Mrs. Berry officiated, and after service the plants, fruits, etc., were sold. The committee sincerely thank all the kind friends who have helped to make our harvest a success, as the display has been greater than any we have had before. S. Hardman.—Sept. 4: A grand meeting, conducted by Mrs. Goodhew, Mrs. Fielding, and Mr. Beely, of Huddersfield. Sept. 9, public circles conducted by Mrs. Goodhew, and our esteemed friend Mr. Taft.

ROYTON.—Mr. Postlethwaite dealt with questions from the audience in a very satisfactory manner. "Unanswered affirmations" was dealt with very ably. Very good psychometry at each meeting. Harvest festival and fruit banquet on Sunday and Monday next. Admission to fruit banquet, 4d. A capital programme will be presented.—W. C.

ROTHERHAM. Parkgate.—Mr. Crossley's guides spoke on "Life," and "Body, Soul, and Spirit," to good audiences. Clairvoyance both meetings.—J. D.

SHIPLEY.—Fifth annual tea and entertainment and anniversary services in the meeting room, Central Chambers, on Saturday and Sunday the 15th and 16th of September. Speaker, Miss Walton, of Keighley. Tickets for tea: Adults, 6d.; children, 4d.—Charles Gomersall, hon. sec.

SOWERBY BRIDGE.—9th: Mr. Rooke delivered an instructive address on, "The spiritual bridge." In spite of all that critics can say, or their opposing arguments, it remains a proven and established fact, that a bridge has been built between the two worlds. Man has had a fierce struggle to obtain that freedom by which we are enabled to hold intercourse across this bridge, and those who are cognisant of the fact should let their fellows know the glad tidings as soon as possible, because, sooner or later, in the course of time, they must know, for, "The bridge is built and built to stay." Moderate audience.—G. H.

STOCKPORT.—Mr. J. Gibson spoke on good topics to fair meetings. At night the comfort, satisfaction, and knowledge spiritualism brings to its adherents was dealt with at length. Mr. Gibson, junr., was remarkably good with clairvoyance. The Lyceum sang, "Hear the angels," and the congregational singing was hearty and tuneful.

TODMORDEN. Sobriety Hall.—Mr. Tattersall, a brother worker from Bacup dropped in, and his guides spoke well on "Spiritualism what is it?" and his "Experience in spirit life." Clairvoyance was mainly successful. We feel greatly encouraged to press onward.—J. A. G.

WAKEFIELD. Baker's Yard.—Sept. 2: Mr. Smithson's guides gave a good discourse upon "If a man dies shall he live again?" Fair audience. We hope to hear him again ere long. 3: Mrs. Hargreaves, of Bradford, gave her services in clairvoyance for the benefit of a cripple to only a moderate audience. 5: Mrs. France, for the benefit of the society, gave a good address and clairvoyance; good audience. 9: Mrs. Taylor's (of Batley) guides discoursed upon "When my final farewell to the world I have said." Clairvoyance good.—A. W.

WAKEFIELD. Barstow Square.—An exceptionally good day with Mrs. Wrighton. Many tests of clairvoyance were given with really astonishing accuracy. Although our alterations gave accommodation for about 40 more we were crowded out.—G. M.

WISBECH. Public Hall.—Mr. Ward delivered a very stirring address on "The words we speak: shall they return to us again with the blessings or curses they have wrought on our fellow-man, and how shall we meet them?" Fairly large audience.—J. W. Smith, cor. sec.

WALSALL. Central Hall.—9: Mr. J. C. Macdonald commenced a week's mission here, and gave two stirring addresses, morning and evening, to a good muster of strangers. We look forward to a week of good work in our Spiritual cause. We have obtained as chairman for Monday night the Rev. P. Dean, who defended us from the attacks of the Rev. Showman. On Tuesday, Mr. W. Beardsley, editor of our *Free Press*, will preside, add on Wednesday our friend Mr. John Kilbourn, editor of *Express and Star*, who nobly defended us in the *Press* against Ashcroft; so with the help of such men as these we should make a mark this week in Walsall.—S. B. B.

WEST PELTON.—August 10 and 24: The first and second of a series of three lectures, subjects, "Oliver Cromwell," "George Washington," and "Robert Emmett." Very interesting and instructive renderings of the lives and achievements of these eminent men were given through the organism of Bro. Pigford, and great enthusiasm was aroused in the much too small audiences. On Sunday, Sept. 9, the summing up of the above lectures was given through Mr. Pigford, when the control described the differences in



the three individualities, Cromwell being a man of great force of character and strong will power, while Washington had to be aroused to action by the enthusiasm of his brother citizens and a keen sense of the degradation and injustice that was being heaped upon the American nation by the idiotic King of England and his corrupt Government, who found—contrary to their expectations—the American Continent wrested from their voracious grasp. The young enthusiast, Robert Emmett, after all the sacrifices he had made with the determination of delivering Ireland from the corrupt tyranny of the English Government, was basely deserted by those upon whom he had relied for their promised support when the critical time came. The Patriot Emmett was taken prisoner, condemned, and suffered the penalty of an ignominious death at the early age of 25. The thrilling eloquence of the speaker aroused the deepest sympathies of the audience.—J. Bland.

RECEIVED LATE.—Bradford: 15, Quaker-lane, 16th, 2-30, public circle: at 6, Mrs. Spencer. 23rd. Harvest Thanksgiving, 2-30 and 6, Mrs. Mercer. Burnley, Hammerton-street, Mrs. Craven, afternoon, on "Man and God;" evening, questions from the audience. Leeds Progressive Hall: Good times with Miss Hunter's and Mrs. Robinson's guides. Good clairvoyance. 17th, Mrs. Stretton, 7-30. Chepstow Hall, Peckham.—Mr. Edwards on "Spiritual gifts and the after life," from the works of A. J. Davis, to an appreciative audience. Tuesday, open circle. Miss L. Gambrell gave many convincing tests of spirit return. This young lady's clairvoyance is of a high order. Darwen.—Mr. W. Johnson gave addresses on "The origin of man" and "The fatherhood of God and the brotherhood of man." Nelson. Bradley Fold.—Mrs. Harrison's guides discoursed very nicely on "God's will be done," and "Heaven: the way to it." Good clairvoyance. Good audiences at night. Next Sunday Mrs. Dixon.—W. H. B.

### PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. The Temple.—Sunday, Sept. 30: Harvest Festival, at 2-30 and 6 p.m., and on Monday. The committee will gladly receive fruit, vegetables, flowers, and plants, or contributions, to make it a success. Mrs. Hoyle, medium.

ARMLEY Lyceum will give a tea at 4-30 and entertainment on September 15 to help to get new "Manuals."

BIRMINGHAM. Smethwick Public Hall.—Anniversary, Sept. 16, Mrs. J. M. Smith, at 10-45, "Man a spirit"; 2-45, "The new dispensation"—chairman, Mr. A. J. Smyth. At 6-30, Mrs. Groom, "Spiritualism, a science and a religion"—chairman, Major-General Phelps. Clairvoyance at each service. Collection.

BRADFORD. Miln Progressive Hall.—Lyceum will hold socials the first Saturday in every month; adults, 3d.; children 2d.

BRADFORD. 421, Manchester Road Spiritual Mission.—Entertainment on Saturday, Sept. 29, at 7 p.m., consisting of songs, recitations and dialogues. Admission, adults 3d, children 2d; chairman, Mr. G. Simpson.

BRADFORD. Temperance Hall, Leeds Road.—Anniversary, Oct. 13 and 14. Tea and entertainment on the 13th. 14, Sunday services 10-30, 2-30, and 6-30, speaker Mr. J. Armitage.

BRISTOL.—Mr. H. G. Allen, of Cardiff, on "Why am I a Spiritualist," on Sunday, Sept. 16, at 2-45 p.m., at Old King-street Baptist Chapel Men's Discussion Class. The gallery is open to ladies. All are welcome. Any one having pamphlets, leaflets, or old papers to spare I will distribute them on the above occasion if submitted to me.—Yours, C. Walker, 5, Upper-arcade, Bristol.

CARDIFF. Public Hall.—Mr. J. J. Morse, of London, Sunday, 16, 11 a.m., "Spirits: Good and Evil"; 6-30 p.m., "The Two Salvations." Monday, 17, at 8 p.m., replies to questions.

HYDE. Mount Street, Travis Street.—Sept. 23: Anniversary, speaker Mr. W. J. Mayoh, trance speaker. Mr. Thomas Wild, of Rochdale, will give clairvoyance after each address. We are looking forward to a very successful day.—W. F.

LEEDS. Psychological Hall.—Opening of winter sessions of Monday services. Monday, Oct. 1, a social at 7-30 and coffee supper at 8-30. Tickets, social and supper 6d, children 3d.

MONKWEARMOUTH.—Sept. 16, Mr. W. Pigford will give trance addresses at 11 and 6-30, in the Miners' Hall, Roker-avenue, subjects from the audience. Chairman, Mr. Joseph Beck. Admission, reserved seats 6d., hall 3d., gallery 1d.

NEWCASTLE-ON-TYNE.—September 16, Mr. William Walker, of North Shields, at 6-30 p.m., "Spiritualism, scientific and rational." Mr. J. J. Morse, of London, Sunday, 23rd, at 10-45 and 6-30.

PRESTON. Spiritualist Hall, Lawson Street.—Anniversary services Sept. 16, 2-30 and 6-30. Speaker, Mrs. H. Wallis, of Manchester. Clairvoyant, Miss Janet Bailey, of Blackburn. Subjects, "Spiritualism a religious and reformatory movement" and "Social States in Spirit Life." Monday at 7-30, 17th, Mrs. Wallis on "Evil, is there any good in it."

ROCHDALE. Baillie-street.—16, Harvest Festival, Mr. Manning, Mr. Thompson, and Miss Whiteley; 17, Fruit Banquet.

SHEFFIELD AND ATTERCLIFFE SPIRITUAL SOCIETY have arranged with Miss Florence Marryat to give her new lecture, "The Spirit World," in Sheffield, on Monday, October 2, 1894.

SLAITHWAITE.—Sept. 16: Mr. E. W. Wallis, 2-30, "Spiritualism and the Crafts;" 6 p.m., "The One Thing Needful."

STOCKPORT, September 16, special Lyceum day, 2-30. Open session with selection of music, recitations, etc., 6-30. Mr. Wheeler's song service, "Marching onward." Our Lyceum is a live institution, and will give a good account of itself.—T. E.

WAKEFIELD. Baker's Yard.—Will mediums and speakers with vacant dates for 1895 please send terms and dates to Arthur White-man, 6, Taylor's Yard, Eastmoor.

### WANTED, FOR SALE, SITUATIONS, Etc.

[Terms 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

SECRETARIES PLEASE NOTE.—Mrs. Griffin, of 13, Waterloo-road, Burnley Wood, Burnley, is booking dates for 1895.

WANTED A PSYCHOMETRIST for a medical business in a populous Yorkshire district. Write at once to A. B., c/o E. W. Wallis, Two Worlds.

MR. HANSON G. HEY is now booking dates for 1895.—Address 49, Raglan-street, Halifax.

MR. WM. EDWARDS, 10, Great Marton-road, Blackpool (late of Blackburn), trance speaker, clairvoyant, and psychometrist, has a few open dates for 1895. He desires to make a tour in Yorkshire during Nov. and Dec. this year; terms moderate.

MR. A. WILKINSON, 5, Addison-street, Accrington (late of Haslingden), is now booking dates for Lime Light Exhibitions of all kinds, including Spirit Photography, etc. Write early.

A TOUR THROUGH THE LAND OF THE WEST, and a Visit to the Columbian Exposition. A Birmingham working man's criticisms on American society, interview with President Cleveland, A. J. Davis, and special remarks on tariffs and free trade. Price 6d., post free 6½d., of N. Smith, 136, Camden-street, Birmingham; or from 73A, Corporation-street, Manchester.—ADVT.

### PASSING EVENTS AND COMMENTS.

MISS FLORENCE MARRYAT will deliver one of her lectures in the Mechanics' Hall, on Saturday, October 27.

We regret that we have again been compelled to hold over "Death the Gate of Life." It shall certainly appear next week.

THE SALE OF WORK at Pendleton, on the 20th, 21st, and 22nd September, should be well patronised by Manchester and other friends in the district. See Manchester news.

A LARGE AUDIENCE should attend the tea meeting at Tipping-street on Saturday, 15th, for the organ opening. A musical treat is promised by Mr. P. Smith. See Manchester news.

WILL all those who wish to assist in forming a society in Prestwich, Whitefield, or Radcliffe communicate with Mr. Geo. Grimshaw, 117, Moss Lane, Whitefield, near Manchester.

TO CORRESPONDENTS.—Alma Media next week. Crowded out because of its length. Short letters stand the best chance of early insertion. A number of letters, etc., held over till next issue.

WE HEAR that Miss McCreadie is at present travelling on the Continent. Due announcement will be made when she returns to London and is ready to resume her labours amongst our friends in the Metropolis.

THE RE-UNION social party at Liverpool on Tuesday was a pleasing success. A very interesting programme was gone through and high hopes were expressed for the success of the future work of the society. So mote it be.

I SHOULD LIKE to express the very great pleasure and profit I have derived from the reading of the *Two Worlds* for this week. It appears to me to be one of, if not the very best, of the issues of your spirited and ably conducted journal.

THE TWO WORLDS can be obtained in Hull at Mr. G. E. Conrad Naewiger's Progressive Book Store, 22, Osborne-street. Mr. Naewiger has published a tract entitled "God is love: Is it true?" In it he deals mainly with the Bible-God, and makes a strong case against it from the Freethinker's standpoint.

MATERIALISATION SEANCE, Saturday, Sept. 8, Mr. John Huggins, of Felling, medium. Five forms materialised, and left the cabinet with great power, and gave one of the sitters a drink of water. The forms were all recognised as friends of the sitters; and on Sunday we had an excellent lecture by Mr. Huggins on "Let us magnify the Lord."—JOHN HOLLAND, Cramlington.

BEING STRONGLY IMPRESSED about Spiritualism, and discerning that with a right mind it is the essence of truth, and desiring to earnestly investigate, I wish to make acquaintance with others similar to myself, so that we could form a circle at my house. There are Spiritualists in Westhoughton who might think it convenient.—WM. JOHNSON, Manchester-road, Blackrod, near Chorley.

### IN MEMORIAM.

IN loving memory of Wilhelmina, the beloved child of John and Barbara Winder, of Carlisle, who passed to the higher life on Wednesday, September 5, and was interred at Carlisle Cemetery on Friday, September 7.

We are not alone, no never,  
For ever by our sides,  
In gentle offices of love,  
Our little angel glides.

BRIGHOUSE.—It is with deep regret we announce the passing away of Harriet, the beloved wife of Mr. T. Ibeson (president of our society), who passed to the Summerland, September 4, aged 34 years. Her mortal form was interred September 6, at Brighouse Cemetery, by Mr. F. Hepworth, of Leeds, in a very impressive manner. Much sympathy is felt for Mr. Ibeson and his young family.—C. S. B.

ALICE MARY BARR.—On Friday, August 30, there passed to the higher life Miss Alice Mary Barr, in her 23rd year. Miss Barr was the eldest daughter of Mr. W. B. Barr, formerly of Walsall, but now of Priory-street, Coventry. Her mother's mediumship has been very helpful to the Spiritual cause at Foleshill and many other places, and Miss Barr herself, before her last illness, was well-known, helpful, and beloved amongst Walsall Spiritualists. The following account of the funeral appeared in the *Coventry Herald and Free Press* of last week:—"On Tuesday afternoon the funeral of a Spiritualist, Miss Alice Mary Barr, late of Walsall, took place at the Coventry Cemetery. Hymns were sung in the Chapel and at the graveside. A reading setting forth the teachings of Spiritualism and a short tribute to the memory of the deceased were given by Mr. G. E. Aldridge, of Weston-super-Mare, and at the graveside Mr. W. Lloyd, of Foleshill, in committing the body to the ground delivered a short address. Instead of throwing earth upon the coffin he and others present strewed it with flowers. Quite unexpectedly, Mrs. Barr, mother of the deceased, was 'controlled' by her 'spirit guides,' who spoke of having welcomed into the invisible world the spirit of the departed. There was a large number of wreaths and floral tributes." The wreaths referred to were from Walsall, Wolverhampton, Coventry, and Foleshill friends. There will be a memorial service on Sunday next at the Foleshill Spiritualists' Room, Edgwick.